THE

BAPTIST REPORTER.

JUNE, 1860.

## ANNIVERSARIES OF BAPTIST SOCIETIES—1860.

AGAIN, as our custom is, we proceed to furnish some brief statements from the Annual Reports, together with names of the speakers, and places of the meetings. In our next we shall give extracts of the addresses. We give them in the order of time when the various meetings were held.

### BIBLE TRANSLATION SOCIETY.

THE twentieth annual meeting was held on Thursday evening, April 19, in Kingsgate Street Chapel, Holborn, Sir S. M. Peto, Bart., in the chair.

The Secretary read the Report, from which it appeared that during twenty years the society has been instrumental in contributing the sum of £37,572 11s. 5d. towards the distribution of the Bible in the Eastern portions of the world and in other directions. To that sum must be added the income of the past year, amounting to £1,815 5s. 2d. The work of translation had been silently and surely advancing at Benares and Calcutta, at Cuttack and Colombo, and on the western coast of Africa. The committee had received only one legacy of £5 during the past year. The general receipts, however, were slightly in excess of those of last year. The sum of £1,250 had been appropriated by the committee towards the versions of the Scriptures made by the missionaries of the Baptist Missionary Society. The committee would express their gratitude to God that the society, amidst many difficulties, had been permitted to contribute, although in so humble a degree, to the infinitely important work of giving His holy word to the teeming population of the Eastern world. This work, however, must be more earnestly sustained by the churches. It was a solemn fact that, but for the aid rendered by the Bible Translation Society, all translations of the Scriptures effected by the baptist missionaries would be lost to the world.

The Treasurer's account showed a balance in hand of £95 7s. 1d., out of which £50 had been voted for a translation of the Scriptures for a part of Africa.

The usual resolutions were moved and seconded by the Revds. S. H. Booth, of Birkenhead; G. E. Bloomfield, Meard's Court, Soho; J. C. Page, Barisaul, India; J. B. Pike, Bourne; C. Stanford, Camberwell; and D. Wassell, Bath.

## BAPTIST UNION.

THE annual meeting was held on Friday, April 20, at the Mission House, Moorgate Street. The proceedings were commenced, at half-past ten o'clock. There was a numerous attendance. The hymn,

"All hail the power of Jesus' name,"

was sung, and the Rev. Mr Larom, of Sheffield, offered prayer.

The Rev. Dr. STEANE was then requested by the meeting to preside. They were assembled, he said, under somewhat novel circumstances. It had occurred to the committee that some valuable improvements might be introduced into the manner of conducting the annual meetings, and it was, therefore, intended to make the experiment. Mr. Noel was the only brother who had been requested to speak, and after that gentleman's address, the meeting would be open for free conference.

The Rev. J. H. HINTON said that there was to be both free speech and free prayer. Any brother might either speak or pray without being called upon.

The Hon. and Rev. BAPTIST NOEL said his address would be quite in correspondence with the remarks which had just been made, and would be designed rather to elicit opinion than to supply information.

Mr. N. then proceeded to deliver an excellent practical address, the purport of which was to enforce the great duty of teaching and preaching Jesus Christ, by one means or other, to every individual in every town, village, or other place, in every county in England. After this, several ministers took part in a general conversation having reference, chiefly, to the best mode of carrying out the suggestions of Mr. Noel; among others, Pasteur Robineau, of Paris, Pasteur Le Fleur, Lower Canada, and Rev. Mr. Jenkins, Morlaix, France, addressed the meeting.

After a brief adjournment for refreshment, the meeting was reconstituted and proceeded to business, Dr. Steane presiding.

The Rev. J. H. HINTON read the report, from which it appeared that in the number of churches reporting to the Union, namely, 980, the reported clear increase had been 10,005, yielding an average in the year of ten members per church—the largest increase since 1850, and the largest but one since 1834. The committee had taken action, as ordered at the last session, on the Bible Printing Question, the Church Rate Question, &c. Within a few days the committee had received a letter, addressed to the Chairman of the Union, from the Rev. Dr. C. H. Lommatzch, Professor of Theology at Wittenburg, written in the name of a body of gentlemen who propose to erect, in the town of Wittenburg, a monument to the memory of that eminent reformer, Philip Melancthon. As a partial response to the solicitation for pecuniary aid in this movement, a member of the committee had placed the sum of £5 at the disposal of the session. The Financial Report of the Union showed a balance of £3 10s. 2d. due to the treasurer.

The CHAIRMAN alluded to the persecution of the baptists in the Grand Duchy of Mecklenburg by the Lutheran bishops and ministers, who were resolved either to break the spirits or work the entire extirpation of baptist christians. The intolerance still existed in all its rigour, although it was hoped that a better day would dawn. The authorities not only imprisoned the brethren, but demanded payment of the prison diet supplied to them.

Mr. LEHMANN, from Berlin, said that nothing could be hoped for in the way of religious liberty while the present system prevailed in Mecklenburg. But in Germany the good work had been going on. Some 1,058 had been added to the churches, or ten per cent. The whole number of baptists in fellowship now numbered 12,000.

Resolutions adopting the Report, and expressive of gratitude to God for the increase reported, were passed. The following, on "Religious Revivals"—"The Bible Printing Monopoly"—"Church Rates," and "Marriage Law," were also adopted.

"That the Session regards with the liveliest interest the remarkable revival of religion, which, during the past year, has been in progress in various parts of the United Kingdom; and blends its prayers with the many which have been presented at the throne of grace, that the 'showers of blessing' may still be vouchsafed, and much more abundantly."

"That this Session tender their best thanks to Edward Baines, Esq., M.P., for the wisdom and energy with which he has conducted the proceedings of the Committee of the House of Commons appointed to inquire into the method of printing the Holy Scriptures; and express their earnest hope that this recommendation of the Committee will be adopted by the Government."

"That the Session regard with lively interest and gratification the present position of the Church Rate question in Parliament, and entirely approve of the conduct of the Committee in encouraging the co-operation of the churches throughout the kingdom. And that, in the strongest manner to express the sentiments of the Union on this important subject, petitions to both Houses be now adopted."

"That a petition to both Houses be adopted by the Session in support of the Bill now before Parliament, for legalising marriage with the sister of a deceased wife."

A letter was read from Mr. Heaton, proposing an alteration in the mode of publishing the proceedings of the Union. He proposed that the proceedings and statistics should henceforth form part of a "Handbook of the Denomination," which he intended to publish. A resolution, sanctioning the proposed change, was unanimously agreed to.

## BAPTIST HOME MISSIONARY SOCIETY.

The Annual Meeting this year was held in the Library of the Mission House, on Monday evening, April 23. B. Scott, Esq., Chamberlain of the City of London, occupied the chair.

The Report called attention to the peculiarities connected with the society's operations, and a reference to the effort which is now being made in London and other large towns to collect the masses in theatres and other public buildings for the purpose of bringing them within reach of the Gospel. But while the brethren employed in this and kindred movements were contending against the most palpable vices, those engaged in other parts of the country were doing a work of equal importance, though less obtrusive in its character. Several extracts from correspondence from various parts of England and Wales were then given, including Blaenavon, Monmouthshire, Shotley Bridge, Durham, Wells, Somersetshire, Studley, Whitebrook, Madeley, Langwm, Neath, Dunchurch, Thorp-le-Soken, Hamsterley, Bedminster, Pembrokeshire Auxiliary, Lancashire and Cheshire, Gillingham, and Semley. The number of members in the missionary churches is rather more than 4,000, and of this number nearly 400 were baptized during the past year. There are 106 principal stations and 95 subordinate; Sunday schools, 111; teachers 1,100, and upwards of 8000 scholars. During the past year the committee had received two special donations, one of £200, and another of £100, to be followed by a bequest of £200, free of legacy duty, with the view of providing for the spiritual wants of places with which the donors in past years were connected, and in the prosperity of which they felt a lively interest. The debt of last year, £329, had been repaid.

The balance due to the bankers is now £60. The income for the past year was £3,771 2s. 2d., and the expenditure £3,829 14s. 2d. The report concluded by pointing out the favourable state of the times for the prosecution of missionary efforts.

The Revds. T. Morris of Ipswich, D. Katterns of Hackney, W. Barker of Church Street, and the Rev. Mr. Wilson from Aberdeen, addressed the meeting with considerable energy and effect.

### BAPTIST IRISH SOCIETY.

THE annual meeting was held at Kingsgate-street chapel on Tuesday evening, April 24; Edward Ball, Esq., M.P., in the chair.

The Secretary then read several extracts from the report, in which it was stated that in the month of August last, the various stations connected with the society were visited by the secretary, who, on his return, reported that though all did not afford an equal amount of encouragement, the mission generally, gave much cause for gratitude and hope. A pastor was wanted for the baptist church, in the populous town of Coleraine. The new cause at Rathmines, Dublin, continued to prosper, and in pecuniary matters, the efforts of the society in that place, had been well sustained by the few friends associated in the work, who had subscribed upwards of £250, in addition to their contributions towards the cost of a new chapel, which was in course of erection. The local committee were looking with considerable anxiety for assistance from christian friends in England and Scotland. The report concluded by commending the spiritual welfare of Ireland, to the sympathies and prayers of British christians.

The late Religious Revival in Ireland was, as might be expected, the leading theme of the speakers. The chairman said:—

What a work has gone on in Ireland! I was looking last night at some of the statements, and the testimony they gave was this:—That in Ulster alone 20,000 Bibles had been distributed; 300,000 religious books circulated within six months; and now tens of thousands attend Divine worship who formerly spent the Sabbath in idleness and sin. We have the testimony of the Bishop of Down and Connor, who used to confirm about 24 people annually, but last year he confirmed 122, and 117 of these remained to become communicants. Lord Roden, an Irishman, says—"I have seen the progress of this great work of revivals; the drunken men have become sober, the quarrelsome docile, and he who was a tyrant has become as a lamb. I see a health, a joy, a peace, which I never before witnessed." If this be not the work of God, what is it that has wrought this great change upon men's minds? It cannot be the work of the devil. He would not diffuse bibles—would not close the public-houses. And if it be not of God or of satan, whence is it? I judge from the work itself that it is God's work. You have taken part in that work. God has blessed that work, and therefore you are bound in gratitude to maintain, to support, and to uphold this society.

The Revds. C. Kirtland of Canterbury, and F. Wills of King Street, Holborn, who had visited Ireland during the progress of the Revivals last year, then furnished interesting details. The Rev. W. S. Eccles of Banbridge, Ireland, also related many pleasing facts.

### BAPTIST MISSIONARY SOCIETY.

THE annual meeting of this society was held at Exeter Hall, on Thursday, April 26. The spacious room was well filled, and the platform was crowded with the leading friends and supporters of the society and representatives of kindred institutions, among whom were Sir Morton Peto, M.P., Bart., the treasurer of the society; Drs. Ackworth, Hoby, Steane, Angus, Evans, and Boaz of Calcutta; and Sir Henry Havelock.

G. T. Kemp, Esq., of Rochdale, took the chair at eleven o'clock precisely, and the proceedings were commenced by singing the hymn beginning—

> "Jesus, immortal King, go on.
> The glorious day will soon be won."

The Rev. Mr. Millard, of Maze Pond, offered prayer.

Rev. F. Trestrail, Secretary, read selections from the sixty-eighth annual report, which, after noticing the late indications of revival in the churches of Christ—the invitation from a mission church at Loodiana, in India, to christians all over the world to join in earnest prayer for the outpouring of the Holy Spirit on all flesh—and the recent missionary conference at Liverpool, under remarkably promising auspices—the Committee rejoice to say that they are spared this year the painful duty of reporting the death of valued and honoured missionaries. Those labouring in the field have been preserved in their usual health, while all who had been home to recruit their energies, well-nigh exhausted by long years of toil, have reached in safety their accustomed spheres of labour. Messrs Hobbs, Craig, Williams, and Claxton, left in the autumn of last year, and are settled at Jessore, Sewry, Muttra, and Madras. Mr. Comfort, of Thrapston, was also accepted for the Indian Mission, but too late to go forth with these brethren. The interval has been spent by him, in study, in the College at Regent's Park, and he will most likely sail in August. The Committee have also great pleasure in stating that they have received *three* other offers of service, which have been accepted. The friends who have contributed to th Indian Special Fund will be glad to learn that the missionaries who have recently gone forth to India, and those who, in a few months, will follow, could not have been sent at all, if they had not thus provided the means. But what is absolutely needed now, is an addition to the list of annual contributors, that a regular supply, adequate to meet the rapidly augmenting expenditure in India, may be placed at the Committee's disposal.

Allusion is then made to the return of Messrs. Page and Wenger, for the benefit of their exhausted health. The present state of the various missions in the West Indies, in India, Ceylon, China, Africa, and France, are then described, and a great variety of interesting facts are furnished, affording much encouragement and hope for the future.

The income of the Society, for all purposes, during the past year, amounts to £29,006 13s. 11d. This sum includes £262 18s. 2d., contributions to the Indian Special Fund, and £2,469 12s. 9d. to the China Fund. Besides these amounts, £4,881 4s. 5d., proceeds of the mission press for two years, have been carried to account; and, doubtless, in future, as in past years, this establishment will not only materially aid the Committee in sustaining the growing demand for the Scriptures and useful religious works, but provide a portion of the required funds. Deducting the *special* contributions from the total income, there yet remains an increase on those of previous years on the general purpose account; a fact all the more encouraging, since the legacies this year have been unusually small.

The expenditure, amounting to £27,031 9s. 10d., has, however, greatly increased; and chiefly in India, where there has been an excess, over the past year, of

£1,772 10s. 6d. This will be greatly augmented during the present year, for though seven brethren, during the past five years, have died, and one has finally returned to England, the number of missionaries in India has, during that period, increased from twenty-eight to thirty-five, besides a large addition of native preachers. To this must be added the urgent claims of Ceylon and Haiti, and an increased expenditure on the West Indian Mission, in order to place it on a more efficient footing.

It will be seen that on the general cash account there is a balance in the Treasurer's hands of £2,515 5s. 7d. But as that general account includes *all* receipts, both general and special, the balances due to the Indian Fund, of £1,191 0s. 11d., and to the China Fund, of £1,903 15s. 1d. (for these accounts are kept distinct, and will be presented, along with the general account, by the Treasurer), amounting together to £3,094 16s., must be taken as a liability. The true view therefore is, that there is a balance due to these two special funds of £579 10s. 5d.

It has not been the practice of this Society to carry to account the sums raised at the various mission stations. It has often been asked, why not do as the other institutions do? Without, however, departing from the usual course, an attempt has been made to ascertain how much was contributed by the mission churches. From the returns received, and they are not yet complete, the Committee find that not less than £2,851 5s. 4d. have been raised and disbursed by these churches during the past year.

These brief statements in regard to the finances will show that our friends must not relax in any effort, nor withdraw any contribution, if the present scale of operations is to be maintained. Death is yearly removing the elder members of the Society who have faithfully and liberally sustained it hitherto. It behoves those who succeed them to see to it that they imbibe their spirit, and imitate their example. But this duty devolves not on private individuals alone. It rests on the church at large; for no one can read what the word of God says of it without feeling convinced that its true end and purpose is to wage war with the powers of darkness until they are vanquished. In the united action of all its members, in the systematic organisation of their efforts, in their enlightened perception of the true law of christian beneficence, and their obedience to it, in their persistent, believing prayer, lies, under God, the ability to sustain and enlarge missionary operations. Who can look on the perishing millions of Asia without pity? or regard for a moment Africa's swarthy, downtrodden, oppressed race, so utterly without God, and be insensible? And now to these uncounted myriads of immortal souls, whose destitution, if it could become vocal, would fill the universe with its wail of agony, there is added China's yet more enormous population! Before this awful mass of sin and misery we should feel ourselves helpless, and instead of contending with it, we should retire in despair, were it not for the oath and promise of the Eternal God. And we cast our eye over the world, and look on the verdant spots which are seen in the midst of surrounding sterility and darkness. Some now living can remember when, as the result of missionary efforts, the first of them began to appear, and others have witnessed their rapid increase. What sanctified human instrumentality has done, it can do again; and the work goes on with an augmenting celerity, for every fortress taken from the enemy facilitates fresh conquest. If what remains to be done appears formidable, past success is not less astonishing. No words so suitably express the feelings of the devout mind in regard to it as those of the inspired psalmist, "This is the Lord's doing, and it is marvellous in our eyes." May the Almighty, whose servants we are, mercifully give us to know our power with Him in prayer! May we feel that in His presence, and with His word, it is criminal to hesitate or doubt. May He keep us from all unholy curiosity about the times and seasons which He hath put in His own power, or from an useless expenditure of thought and means in working out theories unsanctioned by experience. Humbly, earnestly, with unflinching faith and holy ardour, may we obey the Divine Master's last injunction, "GO INTO ALL THE WORLD AND PREACH THE GOSPEL TO EVERY CREATURE."

The Meeting was addressed by the Chairman, and the Revds. W. Rosevear of Coventry, C. Larom of Sheffield, J. C. Page from Barisaul, Dr. Boaz from Calcutta, and W. Landels of Regent's Park.

# Spiritual Cabinet.

## A DOCTRINE THAT CANNOT BE PREACHED.

THERE is a form of theology, which may be noticed in its relation to preaching. It is that which men are constrained to abandon when they come to preach; or, which will not bear the test applied to it, when they engage earnestly in an effort to convert sinners to God. It may be taught in the schools; it may be defended by a venerable tradition; it may be embodied in creeds, or in standard systems of theology: but *it cannot be preached*. It contains dogmas so abhorrent to the obvious teaching of the Bible; so repellent to the common sense of mankind; so at variance with what are found to be just principles of philosophy; so much fitted to retard a work of grace; and so utterly contradictory to what a man is constrained to preach when his heart is full, and when he has the most enlarged and elevated views of the work of his Saviour,—that he cannot preach them. It would shock his own feelings. It would contradict all his prayers. It would be fatal to all his efforts to do good. It would throw off the sinner to a hopeless distance, though he had begun to return to God. It would present theology as at war with the elementary convictions which men have of what must be true.

There is no better way to test certain dogmas that have come down in the church, and that seem to be defended by apparently conclusive reasoning, than to attempt to preach them. Standing in the pulpit, with immortal beings before him, whom it is his great business to attempt to win to the knowledge and love of God, theology will seem to be a different thing from what it was when contemplated as an abstract question. There are sympathies and feelings awakened in the bosom of the preacher, which he had not when, from his room in the seminary, he looked out on the world; and which *they* seldom have who teach theology without the remembered feelings of the pastoral relation. In the pulpit he is not the mere theologian; he is a man, with all the sympathies and feelings of a man. He addresses men, not abstractions. His business now is to persuade men, not to demonstrate dogmas. He is to seek to move them by argument, by persuasion, by appeals that will commend themselves to their good sense; and it is easy then to see that there are certain dogmas which will not move them, except to iritation, and which, however strenuously he may have held them, he cannot preach. They violate the spirit of his commission; they are at war with all the finer feelings of his own nature.

Among those dogmas, we may mention the doctrine of limited atonement. It would be improper to deny that plausible arguments may be adduced in favour of that doctrine; and still more, that it has been held by men of great eminence in theology: but it cannot be preached. It does not suggest itself to a man's mind when he is preaching; it does not fall in with the design of preaching. When a man is most deeply engaged in his work, it cannot be preached. It must always be practically abandoned, when, under the highest influence of his commission, and under the constraint of the highest motives which press on the soul, the preacher offers the Gospel to his fellow-men. Then there is nothing that more cramps the powers, and fetters the hands, and chills the heart of a preacher, than such a doctrine; and though there may be, here and there, one so early and thoroughly trained, so fettered and bound by authority and by the manacles of a creed, so wholly under the influence of a theology derived from past ages, that he will have the moral courage to stand up in the pulpit, and defend the dogma,—freeze him though it does, and grate on the feelings of his hearers though it may,—yet it is not a dogma that is, or can be, extensively preached. It never has been, it never will be. It comes so across a minister's commission to "preach the Gospel to every creature," implying that the Gospel is to be, without mental reservation on the part of God or man, offered to every human being,—it is so contrary to the current statements of the New Testament about the design of the atonement, as understood by the mass of readers of that book,—it is so chilling to the gushing feelings of a preacher when his heart warms with compassion for guilty men,—it is so contradictory to the prayers which he must offer in the sanctuary, and in his nearest approaches to the throne of mercy in private,—it is so cold and withering in its influence on the heart,—that men will not preach it. If they felt that it was an essential and necessary part of their message, they would abandon preaching altogether, and engage in farming, or teaching, or the mechanic arts; anything, rather than have their better feelings subjected to constant torture.

As a matter of fact, therefore, the doctrine of limited atonement is not and cannot be preached. It is found in ancient books of divinity, written in a sterner age, and when the principles of interpretation were less understood, and the large and liberal nature of the Gospel was less appreciated. It is "petrified" in certain creeds maintained by the church; made firm, like fossil remains in a transition-state, when ancient opinions were passing to a more liberal form. It is taught in a few seminaries, where men feel themselves constrained to repress the warm emotions of their own souls, and are prohibited from allowing their minds to reach conclusions which they can scarcely avoid. But the doctrine is not preached, except when the heart is cold and dead. It is not preached when the soul is on fire with the love of men, and when the Cross in its true grandeur and glory rises to view. *It is never preached in a revival of religion:*—a proof, not feeble, that the doctrine is not true.

*Albert Barnes.*

# Poetry.

## ROYAL MEDITATIONS.

[Dom Pedro II., Emperor of the Brazils, is, perhaps, considering the circumstances of his position, one of the most popular sovereigns in the world. His father, Dom Pedro I., abdicated in his favour when he was six years old, and he was called to the throne by the unanimous voice of the people when but fourteen. Dignified and comely in person, and his mental accomplishments considerable, he is much admired, and highly esteemed for his amiable disposition. He has much taste in the fine arts, and is fond of poetry; Longfellow being his favourite. Dom Pedro is a writer of verses himself. The following is a translation of a personal meditation. One would hope that such a man is not far from the kingdom of God.]

"If I am pious, clement, just,
  I'm only what I ought to be:
The sceptre is a weighty trust,
  A great responsibility.
And he who rules with faithful hand,
  With depth of thought and breadth of range,
The sacred laws should understand,
  But must not, at his pleasure, change.

The chair of justice is the throne:
  Who takes it, bows to higher laws;
The public good, and not his own,
  Demands his care in every cause.
Neglect of duty, always wrong,
  Detestable in young or old,
By him, whose place is high and strong,
  Is magnified a thousand-fold.

When in the east the glorious sun
  Spreads o'er the earth the light of day,
All know the course that he will run,
  Nor wonder at his light or way;
But if, perchance, the light that blazed
  Is dimmed by shadows lying near,
The startled world looks on amazed,
  And each one watches it with fear.

I, likewise, if I always give
  To vice and virtue their rewards,
But do my duty thus to live;
  No one his thanks to me accords.
But should I fail to act my part,
  Or wrongly do, or leave undone,
Surprised, the people then would start
  With fear, as at the shadowed sun."

# Reviews.

*Brazil: its History, People, Natural Productions, &c., with a Map and Engravings. London: Religious Tract Society.*

If it is the intention of this publishing institution to furnish the public with such historical works as this and "Japan Opened," we shall hail their appearance. As specimens of the contents of this volume we have given some extracts at pages 177 and 183 of this number.

One thing however, we must complain of as a serious omission in some works of an historical character; and we are surprised that the same omission occurs in the volume before us. We refer to a date on the margin of the headline of each page. Frequently, on reading this volume, we had to turn back several pages to discover, if we could, the year when the events of which we were reading took place. It may be difficult to furnish them, but that should not hinder, for historical narratives are not complete without them.

1. *Hints to Church Members.* 2. *The Sabbath Treasure. By the Rev. Jabez Burns, D.D. London: Houlston & Wright.*

Two more useful little books from the untiring pen of our indefatigable friend. The first, "On the duties and responsibilities of Christian Fellowship," contains so much sound advice that we wish a copy of it were in the hands of every member of a Christian Church. The second contains "a passage of scripture, an original hymn, and questions and counsels for every Lord's-day in the year." Of the contents of this, we must say that we prefer the prose to the poetry. But we are told that it was designed for the young, to whom it is adapted. The price of each is fourpence.

*The Annotated Paragraph Bible. Part VI.—Acts of the Apostles to the Revelation. With a Map, illustrating the Acts of the Apostles. London: Religious Tract Society.*

This Part completes the Volume of Holy Scripture in the paragraph form with annotations. For daily family reading it will be found both convenient and useful; and even in the pulpit would greatly facilitate the reading and understanding of the Divine word; inasmuch, as the paragraphs would indicate the natural rests, and the notes would afford many valuable suggestions in expounding the portions which may be read.

*Sixpennyworth of Rifle shot on Church Matters. By a Political Volunteer. London: Effingham Wilson.*

Effingham Wilson's pamphlets are pungent things, especially on "Church and State" affairs. We have not forgotten his "John Search" of former days; and this "Volunteer" is quite up to the mark. Does the reader wish to have a specimen of his shot? He had better buy a sixpenny bag of them for himself. He will not rue the purchase, if he wishes to have some fresh information on "Church matters,"—church-rates at this juncture especially; or if he only wishes to have a few pleasant titillations of his risible faculties.

*Large Type Tracts for the Aged. London: Book Society.*

This attempt to furnish reading to the aged whose sight is failing is highly commendable. We have been much pleased with the specimens now before us. They may be had at two shillings per 100, four pages, or in packets of fifty assorted for one shilling. We hope benevolent persons who sympathize with the aged poor, and wish to do them good and comfort them, will not forget these large type tracts.

# Correspondence.

TO SANDARS J. CHEW, BIRMINGHAM.

Dear Sir,—I dont call you Rev., because I believe among your many recent abjurations you abjure this clerical cognomen; sympathizing, I expect, with Robert Robinson, who, after a hard day's work in superintending his farm, being caught in a shower of rain, sat down under a hedge, and "wondered that anybody should be so silly as to call him Rev. If this be your feeling I fully sympathize with you.

But though you have abjured one thing, to render yourself personally conspicuous you have adopted another. Some people are very tenacious of their titles, and would rather submit to a tiresome, and, sometimes, a painful operation, every morning before breakfast, than give up their right to be called the reverend Mr. This, or the reverend Doctor that. But, as Lord Brougham once said, "every man has his taste." And if you choose to drop the Rev., and adopt the "Jew outwardly," I dont think that any one has any right to call you to account; I shall not, I am sure. I only hope that in adopting your new facial appendage, that you have not laid yourself open to the suspicion that was once entertained of a late facetious M.P., who never rose without saying something funny, until people began to think that the lower region of his head-piece had been cultivated at the expense of the upper. You may not remember how Dan once perpetrated one of his impromptu epigrammatic parodies on the gallant colonel; and I dont precisely, but it was something of this kind—

> "Three Colonels in three distant counties born,
> Sligo, Armagh, and Lincoln, did adorn;
> The first in paucity of brain surpassed,
> The next in bigotry, in both the last.
> The force of nature could no further go—
> To make a third she shaved the former two."

But I should not have been attracted to the consideration either of your abjurations or adoptions just now, had I not read, the other day, the following paragraph in the *Birmingham Daily Post* of May 1st, in which your very questionable occupation of the chapel in Bond Street, is again brought before public notice.

"*Bond Street Chapel.*—The Assize cause at Warwick, in which the minister of this place of worship recently figured, is no doubt fresh in the minds of our readers. The trustees of the chapel (Messrs. Butler, Hadley, and Duke), have now served what may be termed a notice to quit upon the Rev. S. J. Chew, Mr. D. King, and the congregation. The reason assigned for this step is, that as the congregation assembling at this chapel do not belong to the society of Dissenters called "Particular Baptists," for whose benefit the building was placed in trust, the trustees are of opinion that such congregation is not entitled to the occupation of the property, and they therefore 'request' that arrangements may be made for the 'delivery of the possession of the chapel to them at the earliest convenience,' in order that they may perform their duty. This document (legally drawn up) is dated the 13th instant, and is signed by the trustees."

"Coming events," it is said, "cast their shadows before." How was it, my friend, that you saw no foreshadowing of the above event a few weeks ago at Leicester? You came over here to tell some of your old friends of certain recent discoveries you had made, and which you naturally wished they would adopt too. You came in the shape of a religious reformer, and wondering "What next, and next," I went, as well as others, to hear you. There were not many present, but that did not discourage you, for you first "blew a blast so loud and dread" against the sin of schism, that most of us began to wonder whether we should not have to take up our trumpets too and sound a defiance at once. But we all kept still, and let you belabour us much more passively than Sayers permitted Heenan. However, when you had thrashed us all round to your full bent, we, "all smarting with our wounds," were told we might ask a few questions. However, it was your way of reforming us, and as we had put ourselves under your tuition, we must endure the rod.

An old friend of yours—yes, an old friend, though that night, catching your inspiration, he had a blunt way of showing it—then got up and asked you a few questions. Why did you so soon forget them? If you had recorded and pondered them, the above paragraph might not have appeared. Let me try if I can remember a few of them—

1. Have you forgotten the last of the ten commandments?

2. How is it, then, you have so misrepresented all other sects but your own—methodists, and the regular baptists especially?

3. You said, "Some say *we* are few, but *we* are not few; *we* are numerous in England, and *we* are 300,000 in America." Will you tell us who WE are?

4. Are not your American friends that section of baptists commonly known there as Campbellites, and who are suspected of having too much to do with slavery? And do not your English friends hold the same opinions in religious matters?

5. How long was it after you went to Bond Street, that you adopted the doctrines we have heard to-night?

6. Did you not baptize a considerable number of young persons after you adopted those views; and were they not all admitted into the church, with the right to vote?

7. You say you twice offered to resign. Can you tell us the dates of those offers? Were they offered before these admissions were made, and before several of the old members had left or had been expelled, or not?

8. Did it never occur to you that you were not occupying the place for the purposes of its erection, and that it would be more honest if you and your friends left it at once and obtained another place?

9. Did it never occur to you that it was rather hard upon many of those whom you found there, and whose fathers, probably, had sustained worship there for several generations, to be compelled to leave the place, because you preached another doctrine? I do not hold their views, but I would not have done such a cruel thing for all Birmingham.

10. Did it never occur to you that retaining hold of a place under such circumstances was disreputable to us as dissenters, and injurious to christianity? Concerned for the honour of the baptists I am compelled to ask this question.

You had a few more awkward questions put to you, which I shall not mention now, as I only wish to remind you of those which had reference to your occupation of Bond Street chapel. But your reply to one question, which went to the unchristianizing of such men as Robert Newton and John Angell James because they had not been "baptized for the remission of sins," according to your views of that passage, was "too bad," it was anti-christian; indeed it looked like a kind of bastard puseyism.

Perhaps you may feel, and others may think, that I am hard upon you; but you deserve it. "Those who live in glass houses should not throw stones." But you came and pelted your pebbles at the windows of all your neighbours, without seeming to care what harm you might do them, or what you might yourself catch in return. You have no right to complain of rough handling, for you were not delicate in your attacks. Indeed you seemed as if you had come to have a scuffle, like that "gintleman" at Donnybrook fair, who dragging his ragged coat behind him with one hand, and grasping his shillalah with the other, exclaimed, "Will any gintleman be so good as to tread on the tail of my coat."

I have written what I have written more in sorrow than in anger. I have known you from a boy. I believe I was one of the first to encourage you to try to do good. I have watched your course through life, I have noticed your untiring zeal and industry. But I now tell you publicly, as I have often told you privately, that you have too much canvass set, and too little ballast.

But I could pass by what I cannot but regard as the intemperance and rashness of some of your proceedings, hoping that time might temper them into sobriety and prudence; and I would not dispute some of your positions, such as the weekly supper, which you and others may hold harmlessly, no man forbidding you; but I write to you on a question of simple justice between man and man. I affirm that you have no right to hold property, not your own, for one purpose, which you know was designed for another purpose; and I do not believe the law will allow you. But take my advice. Leave it at once; and then, whatever crotchets you may be led to indulge, we shall all recognize you as an honest man.

*Leicester.* LYNX.

P.S. Pray do not let us see any more columns of a Birmingham paper, headed "WARWICK ASSIZES. Butler and others *versus* Chew."

# Christian Activity.

## PREACHING THE GOSPEL TO EVERY CREATURE.

*By the Hon. and Rev. B. W. Noel, A.M.*

GOD has lately been pleased beyond all question to work mightily in the hearts of numbers in various parts of the earth In America, in the United Kingdom, and on the Continent, he has converted large numbers of persons, saved them from hell, and made them his own children. In the north of Ireland, in various parts of Scotland, in Wales, and in Sweden also, the Spirit has been poured out, and the effect of it has led to the question, why is England left behind? Was God reluctant to bless us? Why had 2,500 persons in Cardiganshire been added to one denomination, and the churches of England felt so little of the Divine influence? Jesus had given a very plain command, and it was not fulfilled either in London or in England, "Go ye into all the world, and preach the Gospel to every creature." Who could say that there were not enough christians in London to preach the Gospel to every person in it? Surely there were, and ten times over. Then why was it not done? Where the command had been observed, corresponding blessings had followed. He knew of no exception to this rule. Preaching and prayer had always been attended with a blessing from on high. Why was it not now as it was in the days of Whitefield and Wesley? The other day he was staying in Cornwall with a gentleman who mentioned that there was an item in the parish book to this effect—"Paid to Mr. So and So 7s. 6d., for driving away the Methodists." Now there were fourteen Wesleyan chapels in that place, and they were all filled. The population of the place was 10,000, and the whole of them, with the exception of five families, were Methodists. This result was attributable to the earnest determination of those good men to preach the Gospel to every creature. They did so, and the Lord went with them. Were the Baptists in the present day doing this? The Baptists now had far greater advantages than the Methodists had then. We could not see our theatres and other large places to which the working-classes had access, crowded, without being convinced that there was a disposition to listen to the preaching of the Gospel far greater than in the times of our fathers. The question was, were we the men to avail ourselves of this disposition, or were we to slumber on? Were our churches so paralysed that we could not do it? Had we not enough of faith, love, zeal, and moral power, and must we die as we were living? Last year, while on a visit to Wisbeach, he preached in all the chapels of that place, Wesleyans, Baptists, and Independents, the latter mainly. But the Church people did not go to the chapel service, and so, for their accommodation, he preached in the market-place, and they attended in great numbers. The people were everywhere willing to listen to the Gospel if there were men to preach it. And if, as a denomination, they had it on their consciences that they ought to do their part towards making the people hear it, could they not do a great deal more than they were doing? He knew it might be said that Baptists had great difficulties to encounter in the country villages, but he believed they could all be overcome with earnestness and a determination to get at the ear of the people. For himself, he looked to the working classes with especial hope. They were the masses of the people, and if they got to the masses they would work upon the whole. What then, could be done? Some £700 were contributed last year by the friends of the Irish Evangelical Society, in order that the Gospel should be preached to every person in Ulster. Half that sum would do much towards making the same experiment in England. Suppose they were, as Baptists, to resolve to make the Gospel known to every person in a particular county. No doubt it would be said that they were displaying a sectarian spirit by so doing, and a great many persons of other denominations would oppose themselves to such a movement. But they should not teach the Gospel to every creature as Baptists. In order to prevent such a charge being brought against them, it was desirable to make an effort to co-operate with Christians of all denominations who would join them in making the Gospel known to all the towns and villages of the land. Suppose, for example, they were to determine that everybody in Rutland should be told of Christ's salvation, would not that be very practicable at small cost of time, labour, and money? But, if they did this, they must make up their minds to preach everywhere, in chapels, school-houses, barns, farm-houses, and on the village-greens, in public halls, town halls, and wherever they could get people together. In summer, the open air would be the best. This Baptist Union comprised a thousand churches. Could they not all say, "we will put these thousand chapels at the disposal of a band of evangelists;" and if such a movement began among themselves, it would be sure to spread. The next question was, who should preach? For himself, he wished everybody to preach. Hitherto, they had been too official by far. Suppose that twelve evangelists were to go into Rutlandshire or Suffolk, they should include every denomination which would join them, not excepting the Primitives. Clergymen too, certainly, if they were willing. He thought some of them would be, but they were placed in great difficulties, and he thought it would not be right for a clergyman to preach in a Dissenting chapel, until he was prepared to take further steps. It was not enough that ministers alone should preach. God had been signally teaching the church, that other men were fully as able to preach the Gospel to the people. Mr. North and Mr. Radcliffe were now recognised as evangelists in Scotland, but they began to preach before they were so recognised. There were many others of the same stamp. Mr. Weaver, a converted collier, who was dining with him on the previous day, was a most extraordinary man. He could hardly read, but had been a most successful preacher of the Gospel to persons of his own class; and why should he be hindered from preaching any more than the demoniac in the gospel who went through the ten cities of Decapolis, preaching the Gospel of Christ? People would probably say to him, "why, yesterday you were a naked savage;" and he would reply, "but I can tell you what Jesus has done for my soul. I have not been at college, but I love the Saviour, and I want you to love him. It is just because I was a demoniac, and am now a christian, that I can preach." Such people being allowed to preach, it would be manifest to all that there was nothing official or denominational in the work. Such a body of evangelists would not require much organisation or extensive means for the accomplishment of their enterprise. There was great truth in the saying of the French sceptic, that the church that would take the first step in advance would gain the world. The church that showed it was not dead, but full of life and longing to do good, would act wondrously on men's consciences. What they wanted was to be first profoundly abased before God for their low estate—to feel that they did not live for eternity half enough—that they were not sufficiently grateful to that Redeemer who had washed them from their sins in his blood, and was going to place them with Himself in a blissful eternity. If He could make them see his own glory—and they must try to see it—then they would be humble, and look higher, and feel an intense concern for the salvation of their fellow men, which they would never experience unless they first felt their own unworthiness. When Isaiah had seen the glory of God and seen himself, his response to the question, "who will go for us?" was prompt and decisive, "Here am I, send me." If we knew God and ourselves, and knew we were going to glory, then we should say the same, and go forth in the name of the Lord and proclaim the Gospel. Mr. Weaver, to whom he had already referred, had been preaching at Sheffield to multitudes of working men. He had been a prize-fighter, and was never beaten in his life. They called him "Undaunted Dick." But when he became converted, he was greatly persecuted by his companions. One man stole his coal, and was about sending it up the shaft as his own; Weaver came to him, and said, "my being a Christian does not compel me to encourage theft; that coal is mine, not yours." "Never mind," said the man, "I shall have it." "Well, then," said Weaver, "we must see who is the strongest!" and he got his coal. The man was in a great fury and struck him on the face, and wanted him to fight, but Weaver would not fight. He said, "my Master says, when they strike you on the one cheek, turn to them the other also," and he let him strike the other cheek, and did not return the blow. When the man had exhausted his fury, he went back to his work. This was on the Saturday. On the Monday he came to Weaver, trembling, and pale as death, and fell down on his knees as if he were a god, begging his forgiveness, and saying, "you have never been out of my mind since Saturday; will you forgive me?" Weaver replied, "If you are sorry for what you did I will forgive you freely;" and the result was that the man became awakened, and now attended to the duties of religion. He did not wonder that hundreds of men should be in tears under the preaching of a man like that. He should much like to sit under him himself, and hear him preach from the heart, from the character, and from the life. Such a man he held to be every inch a preacher. If they could get the same spirit with the advantages of education so much the better. On the previous evening Mr. Radcliffe had preached at his chapel, and an extraordinary impression had been made upon the congregation. As many as 200 persons adjourned to the vestry at the close of the service, and young and old alike were weeping for their sins, and begging for mercy. He asked why such scenes should not be witnessed all over the country? If they were true men, and obeyed the command of their Master, it would be so. What he wanted was to ascertain from the brethren present whether they would like to see such a company as he had described come into a place, and say, "we will preach the Gospel to every creature here before we leave it." Would the ministers of the Baptist denomination encourage and assist such a movement, and be prepared themselves to give, say three months in the year, to the working out of such an enterprise?

[The above is the substance of the address of Mr. Noel at the Baptist Union this year. It might appear improper in us to attempt to add to the force of this powerful and telling address, beyond saying that it is to our mind exactly. This excellent minister of Christ has the happy faculty of recognizing the main doctrines and duties which the gospel inculcates. He spends neither his time nor his strength either in bumping the Arminians or rating the Calvinists. Such matters he leaves to those who seem to think that one of these ideas must be proved to be right and the other wrong before the world is converted to Christ. Mr. N. prefers, as much as in him is, to obey the great command, and preach the gospel to every creature.]

# Narratives and Anecdotes.

### RELIGION IN THE BRAZILS.

THE civil power, in conformity with the constitution, is invariably exerted on the side of toleration; to all bigotry it has offered steady and constant opposition.

A few years ago, the pope appointed Monsignor Bedini, the archbishop of Thebes, and late legate in the United States, to be nuncio to the court of Brazil. His eminence visited Petropolis, and there found the German Protestant colony we have already mentioned. Many intermarriages had been celebrated between the heretical Germans and the orthodox Brazilians. On the delinquents descended the wrathful bishop, who had promised his Holiness that he would "bind this empire faster than ever to the chair of St. Peter." Without more ado, he declared all the mixed marriages void, and all the children illegitimate. The whole population of Rio, as well as Petropolis, broke out into a storm of indignation. The newspapers reviled the nuncio; the people laughed at him; the married couples gave no heed to his denunciations; the leading journals administered grave rebukes. "Propositions," said the government organ, "like those emitted from the chair of truth by a priest of the character of M. Bedini, are eminently censurable." The secular arm and the law were deaf, and made no sign, while these rebellious sons of the church censured and defied the vicegerent of their spiritual and infallible head. The nuncio retreated with querulous complaints, "that the emperor would not take sides in the controversy and use his influence to prevent the spread of Protestant heresies."

This toleration must not be supposed to arise altogether from enlightenment. The chief causes of it, at least at present, undoubtedly are the fewness, the ignorance, and the prevailing immorality and corruption of the Brazilian priesthood. The number of clergy put down in the budget is only 1607. This, even if it be not an over estimate, includes many who never pretend to officiate; and compared to the number of the population—more than seven millions—the disproportion is great. The regular clergy, or monks, are dying out: their vast convents have not inmates enough to keep them clean; and, since no new admissions are permitted without the sanction of the government, their decay is certain: and, as to the clergy generally, the minister of justice officially states that twice as many priests die and become incapable as are ordained.

"Such is the ignorance of the priests," said a padre to Dr. Kidder, "that many of them ought to sit at the feet of their own people to be instructed in the common doctrines of christianity." "What report," asked Dr. Kidder, "shall I give to the religious world respecting Brazil?" "Say that we are in darkness, behind the age, and almost abandoned." "But that you wish for light?" "That we wish for nothing: we are hoping in God, the Father of lights."

The ignorance and sloth of the clergy seem almost incredible. Many priests are barely able to read the service. No one ever preaches sermons, except one or two metropolitan padres, who recount some of the wonderful deeds of St. George and the dragon, or of St. Dennis with his head, or of St. Priscilliana, on one or two feast days in the year. No such thing as parochial visitation is dreamt of. The confessional is no burden to the easy-going father, for his people are so well acquainted with his manner of life, that no one troubles himself to confess to a priest, with whom to compare himself is, to say the least, highly satisfactory. His year's work consists of getting up a few festivals, saying a few masses, and officiating at funerals and marriages.

Worst of all, however, is the almost universal immorality which prevails through the length and breadth of the land, among the clergy. Every year the official reports of the minister of justice and the provincial presidents complain of this. It is so notorious as to strike natives and strangers almost equally. Dr. Gardner, the botanist, remarks, "It is a hard thing to say, but I do it not without well considering the nature of the assertion, that the present clergy of Brazil are more debased and immoral than any other class of men."

Whatever morality there is among the people is in spite of their pastors; but the consequences of this state of things is most lamentable.

It is the opinion of the keenest observers that a great change must soon come; and every consideration seems to warrant the correctness of their views. A false religion, so that it is alive and operative, can and does in many lands keep out the true. But men cannot live on a dead faith. The hunger of the soul of man must be fed. It will feed on unwholesome food; but food it must have: wind and ashes will not satisfy it. There is no instance in history of a religion, which had become a mere sham, an outward pretence with no activity, surviving for many years; something strong, something moving, is sure to take its place. It is for christians of all ranks to take care that what takes the place of the dead faith of Brazil shall be the gospel. There is nothing external to hinder: toleration is perfect: the people cry out for Bibles, whenever they hear of any being brought: the very priests offer to distribute them, saying, however, that they do not know how much good will come of it, the example the bishops and clergy set is so bad. Kidder and Fletcher speak again and again of the delighted interest with which the people seized upon the word of God. On one occasion a Portuguese Bible was offered to a passenger on a steam-boat; all the passengers begged for copies, and in a few moments every Bible the American missionaries had was disposed of. "Though I am a man forty-five years of age," said a naval officer, who was returning to his family on leave, "I have never before seen a Santa Biblia in a language I could understand."

It is no wonder that the people are weary and incredulous in their religion. Though godliness does not consist in forms of worship, still the assembling of ourselves together is God's appointed means for sustaining the life of his church; but the Brazilian worship reminds us more of what we hear of from China or Japan, than of any Christian devotion.

The sabbath is hardly observed at all. In Rio the shops are open, and the people amuse themselves as they like. Military parades are commonly held on that day; and operas, theatres, and balls are more crowded then than usual. Only a short time ago, it was the regular day for auctions. There has been a slight improvement in this matter, and in the closing of the great wholesale houses; but the profanation of the sabbath is still a disgraceful sight all through the empire. The emperor personally interfered the other day to put a stop to the playing of polkas and dances, on the Sunday, in the public squares. It hardly behoves us, unhappily, to be too severe on other nations, in this matter.

"Preaching," says Dr. Kidder, "is not known among the weekly services of the church, but I twice heard sermons delivered on special occasions. One discourse was at the annual festa of our Lady da Gloria, and was entirely eulogistic of her character. One of the most popular preachers had been procured, and he seemed quite conscious of having a theme that gave him unlimited scope. He dealt in nothing less than superlatives. 'The glories of the Most Holy Virgin were not to be compared with those of creatures, but only with those of the Creator.' 'She did everything which Christ did, but to die with him.' 'Jesus Christ was independent of the Father, but not of his mother.'"

Another eloquent padre achieved this piece of religious history: "The magi from the east and the kings of the orient came on painful journeys from distant lands, and prostrating themselves at the feet of Nossa Senhora, offered her their crowns for the bestowment of her hand; but she rejected them all, and gave it to the obscure, the humble, but pious St. Joseph."

The "padres" of Rio catch the traveller's eye at once, with their large hats and close-buttoned gowns, dressed, in the height of a tropical summer, as if for a Canadian winter.

Their chief labour is the preparation of festivals, of which there are still a great number, though not so many as formerly. Every religious celebration is important in Brazil in proportion to the show it makes, and the amusements it provides. The church has been of late years shorn of much of its wealth and splendour, so that the brilliancy of its festivals depends to a great extent on the offerings of the faithful. To extract these, a variety of expedients is employed.

The advertisements in the newspapers are sometimes very singular to Protestant ears. Here are one or two, concerning a festival in the church of Sta. Rita.

"This festa is to be celebrated with high mass and a sermon, at the expense of the devotees of the said Virgin, the most Holy Mother of grief, who are all invited by the board to add to the splendour of the occasion by their presence, since they will receive from the abovenamed Lady due reward."

Another, still more startling:—

"The Brotherhood of the Divine Holy Ghost of San Goçalo will hold the feast of the Holy Ghost, on the 31st inst., with all possible splendour. Devout persons are invited to attend, to give greater pomp to this act of religion. On the 1st proximo, there will be the feast of the most Holy Sacrament, with a procession in the evening, a Te Deum, and a sermon. On the 2nd, the feast of the patron of San Gonçalo, at 3 P.M., there will be *brilliant horse-racing*, after which a Te Deum and magnificent fireworks."

One of the tradesmen's advertisements, in connexion with this feast, is as strange as it is painful:—

"Notice; to the illustrious preparers of the Festival of the Holy Spirit.—In the Rua dos Ourives, No. 78, may be found a beautiful assortment of Holy Ghosts, in gold, with glories, at eighty cents each; smaller sizes, without glories, at forty cents; silver Holy Ghosts, with glories, at six dollars and a half per hundred; ditto, without glories, three dollars and a half; Holy Ghosts of tin resembling silver, seventy-five cents per hundred."

All the faithful are duly informed of the coming feast on the day before, by showers of sky-rockets, which, indeed, form a most material part of the religious ceremony itself.

To make sure of funds sufficient, nevertheless, begging processions are sent through the streets for a long time before the more important festivals. The collectors wear a red scarf, and wave flags. If any luckless person, in a fit of devotion, kisses these flags, he is pounced on for a donation. A negro band generally precedes them. In the provinces the company of ecclesiastical beggars sometimes reaches the number of fifty, all playing on violins, drums, and other instruments, and carrying big bags, hung on mules, to carry off contributions in kind, such as pigs, hens, and so forth. These are sometimes vowed from their youth, and are stated to be "St. John's pigs," or "the fowls of the Holy Ghost," if the traveller wishes to buy them.

St. George's festival, he being the patron saint of Brazil as well as of England, is, perhaps, the grandest of all. It falls on Corpus Christi day, and is celebrated with great pomp. The image of St. George is of wood, with a ruddy countenance and a flaxen wig. His seat on horseback is not good, for his long legs stick out, and he requires two men to hold him on. The emperor attends this procession, and walks bareheaded, carrying a candle, attended by all the cavaliers, or knights of the military orders, and the municipal council in full dress.

"Judas' day," or Hallelujah Saturday, is another favourite festival. It somewhat corresponds to our 5th of November. The effigy of Judas is made up into all sorts of horrible hairy monsters, and is accompanied by devils, dragons, and serpents. When he has been shown about enough, string is tied to him, and he is dragged along the streets, while the devout worshippers poke sharp sticks into him, stamp on him, throw stones at him, and otherwise maltreat him.

"Anjinhos," or little angels, are popular ornaments in every procession. They are represented by little girls dressed out with wings, and led by priests, and are more than usually numerous in the series of shows which take place during Passion-week. At that festival effigies of all the principal personages in the sacred history are carried along the streets; and the considerate priests take care to have a certain number black, to the great delight of the coloured worshippers, who, whenever a black virgin or saint come in sight, cry out, "There comes my kindred," and prostrate themselves with the greatest veneration.

This outward mark of respect is never exacted from Protestants, or indeed from any one disinclined to pay it. Even the mob never think of insulting those who do not bow as the host passes. If travellers are to be believed, this is very different from what is done in other Roman Catholic countries.

*From "Brazil: its History," &c.*

# Baptisms.

**Letterkenny**, *Co. Donegal, Ireland.*—The good work of the Lord continues to advance here. The Holy Spirit accompanies the preaching of Jesus by the brethren. The glorious awakening seems again to revive, and conviction and conversion, through the operation of the Holy Spirit, result. On the morning of Lord's-day, May 6th, nine persons who had been "born again" resorted to the river side, for the purpose of confessing their oneness with Jesus by being "buried with him in baptism." The sun shone sweetly in the heavens, and the crystal waters flowed gently along. A large number of persons assembled to witness the proceedings; and while the candidates were getting dressed in long gowns, provided for the occasion, a short address was delivered by Mr. Storey, on the subjects, mode, and purport of the ordinance, as taught in the Word of God. After singing a hymn and prayer, the candidates came forward in succession—the first being a sweet girl of twelve years of age. This lamb of the Saviour's fold was converted some two month's since, and with another of her own age, and a third of nine years, form a little band of dear lambs, who meet to pray for the conversion of other children. The remaining candidates having been buried beneath the water and having risen out of their Lord's watery bed, the hymn in your last *Reporter* was sung, and prayer was offered by one of the newly-baptized disciples. The greatest solemnity and decorum were observed by all who witnessed the proceedings. The disciples who had publicly obeyed "the first law of the kingdom" were admitted to the fellowship of the church, and joined with the brethren in "breaking bread." The whole church enjoyed a happy day—love, joy, and peace abounding! The Lord is not only converting sinners, but enlightening saints; and, though all the systems have made friends and joined in common cause against the "baptists," yet the Lord is greatly prospering us. A spirit of inquiry is awakening, and though the opposition is most unscrupulous, yet many are coming out, following the teaching of the word, and breaking off the trammels forged by the traditions and inventions of men. Several other candidates for baptism will soon follow the above examples. The Lord is doing great things for us, whereof we are glad. We are now unable to accommodate the growing church and congregation, and must soon appeal to the people of God for help to raise a proper house.

J. S.

**Stony Stratford.**—We had an interesting service on Lord's-day evening, May 6. The Scriptures were read, and prayer offered by Mr. Henry Butcher, our British School teacher: after which our pastor, Mr. E. L. Forster, preached to a crowded congregation, from Acts ix. 26, 27, 28. He deduced the three following observations from the passage—That when persons are really converted they naturally seek fellowship with Christ's disciples; that these disciples are sometimes afraid to receive them into their fellowship; and that it is the duty and privilege of those who are acquainted with the newly-converted to bear their testimony in favour of them, so that they might be received into the church of Christ. After the sermon our pastor baptized three youths and one young woman; three of them were from the sabbath school. There are others of whom we hope well. We are waiting for a larger blessing.

**Milford**, *Hants.*—Mr. Gill baptized a youth gathered from our sabbath school on April 1st, and on Thursday evening, May 3rd, two females, one a daughter of our senior deacon—the other a sister, who for many years has loved the Saviour, was at length constrained to follow him in his appointed ordinance. On the latter occasion a large congregation of spectators listened with serious attention to an address founded on the last five verses of 3rd chap. of Matthew, many of whom, who heretofore regarded the baptists as a set of deluded heretics, now honestly avowed their conviction, that after all they were right. Truth must prevail.

**Roade**, *Northamptonshire.*—Our pastor, Mr. Flecker, baptized six candidates, four of whom had been scholars in our sabbath school, on Lord's-day morning, April 1st.

B. F.

Haddenham, *Cambs.*—Services of a very interesting kind took place on May 15th at our preaching station, Thetford, being the anniversary of our chapel there, when two sermons were preached by Mr. J. Hart of Houghton, in a large barn kindly lent by Mr. Markwell, which was crowded in every part. Hundreds favoured the ladies with their presence at the public tea. Messrs. Tebbutt and Butcher took parts in the services of the day. In the afternoon Mr. T. A. Williams baptized twenty candidates. We are happy to say that fifty-six members have been added to the church here during the ten months of Mr. Williams's ministry amongst us, and the good work is still progressing. "The Lord hath done great things for us, whereof we are glad." W. T.

Wilburton, *Isle of Ely.*—On Tuesday, May 1st, after an impressive discourse by Mr. R. Blinkhorn of Willingham, on the ordinance of believers baptism, Mr. John Dring, our pastor, had the pleasure of immersing ten believers in the river Ouse. Some of the candidates were marvellous instances of the power of Divine grace in answer to fervent and effectual prayer. On the following Lord's-day these, with one restored, were received into our fellowship. May they have grace to serve God acceptably; and to his name be the glory! J. S.

Bloxham, *near Banbury.*—On the first sabbath in May the ordinance of baptism was administered by our pastor, Mr. C. J. Eden, when eight believers thus put on the profession of faith in Jesus Christ. The sermon was preached by the minister's brother, Mr. A. T. Eden of Burford, both sons of Mr. T. Eden, baptist minister, of Chadlington. One of the candidates had for several years been a preacher among the Reformed Methodists, but had changed his views respecting baptism. His change of sentiment has caused no small commotion among our Wesleyan friends. W. R.

Stafford.—Four disciples of our blessed Redeemer went down into his watery tomb and were baptized, May 13th. One had been an Independent for some years, but now saw that this command of her Saviour is binding upon all who love him; another, about fourteen, was from the sabbath school. Our prayer to God is, that we may see yet greater manifestations of his presence and favour. J. L.

Norley, *Cheshire.*—We had a baptism at Acton on Lord's-day, April 8th, when our friend, Mr. Harvey of Little Leigh, immersed the candidate, who had to pass through much opposition to the discharge of this duty. We hope he will be useful in that locality, which is on the borders of Delamere Forest. The tracts you sent us were distributed at the water side. Although a public baptism had not taken place in those parts before, the attendance and conduct of the people was encouraging. I have seen out-of-door baptisms above sixty years, and never saw one conducted with more solemnity and decorum. My son preached to about 130 attentive hearers in the open-air in the evening. F. S. sen.

Bedford, *Mill Street.*—We are thankful that God, in his goodness and mercy, has granted us another delightful season of refreshing from his presence. On Lord's-day morning, April 29, Mr. Killen preached an appropriate sermon on baptism, to a very large congregation, after which he immersed nine disciples on a profession of faith. Three of them were young men, and the other six young women, all of whom professed to have been called to the knowledge of the truth at this place. Mr. Killen baptized another young woman on March 25. Others will soon follow.

Bristol, *Broadmead.*—On Friday evening, March 30th, Mr. Haycroft baptized fifteen believers in the Lord Jesus. One had been a churchman, three had been Independents, and a husband and wife had been Wesleyans. I am also happy to say that six were children of members of the church. These were all added on the next Lord's-day.

*Counterslip.*—Mr. Winter led twenty disciples of the Divine Saviour into the water and baptized them, on the first Lord's-day in May. Many of these belong to the sabbath school. There are many more waiting. The venerable pastor, though about to leave, was never more blessed in his labours.

*Pithay.*—On the first Lord's-day in May Mr. Probert immersed fifteen disciples of the Lord Jesus. J. E. H.

Hinckley.—Mr. Parkinson had the pleasure of conducting ten believers down into the water, baptizing them into the Sacred names, on a profession of their faith in the Redeemer, on the second sabbath in May.

**Isle of Wight.**—It is with much pleasure that I am able to report a larger number of baptisms in this island than have been known for many years. I am happy to say that the baptists in the Island are, generally speaking, in a flourishing condition. Notwithstanding at Cowes, which is a town of considerable importance, being a seaport, with its shipping and shipyards, there is no baptist cause. But I am happy to say that an effort is now being made to raise one. This was much needed, for there are several baptists here who have no home; and in the summer we have a great many visitors who inquire for the baptist chapel; and more than that, compared with other towns the places of worship are very few. In December last a lecture was delivered here on christian baptism, by Mr. G. Sparks, a useful local preacher at Cowes, which was well attended. It was a very instructive and able lecture, the arguments were well grounded, and met with the approbation of many, and a wish was expressed by some who were not present for its re-delivery.

*Newport.*—Mr. A. C. Gray, the newly-elected pastor, administered the ordinance of believers baptism on Wednesday evening, May 2, when seven believers thus put on Christ, and were received into the church.

*Niton.*—On the first Lord's-day in May, a very pleasing spectacle was witnessed in the baptist chapel of this village, when Mr. Hockin, the pastor, had the pleasure of baptizing eight believers in Jesus, two of whom were his own children, his youngest son and daughter. Another was the British schoolmaster from Cowes, who for sometime had been a member of an Independent church. Another was a local preacher belonging to the Wesleyan Reformers. Another was a man who two years ago, when his wife was about to go down into the water, entered the chapel and disturbed the congregation, and told the minister that his wife should not go down into the water. But the minister silenced him, and he stood motionless during the ordinance, after which the minister made a few pointed remarks, which ended in his conversion, and he has now been baptized, and joined the church also.

*Yarmouth.*—Six believers were baptized here on Lord's-day, May 13, by Mr. E. Whimper, of London. Five had formerly been in the sabbath school, and the other was from the Wesleyan body. More are on the way. To God be all the praise!

*Wellow.*—Mr. Green, the pastor of the baptist church in this village, had the pleasure of baptizing nine believers on Lord's-day, April 29. It was in this village that the first sabbath school was formed in the island, and by the former pastor of this church. A. H. S.

**Hatch**, *Taunton.*—On March 25, Mr. Teall had the pleasure of leading three beloved friends through the baptismal stream. Two of them were parents, whose children had previously given themselves to Christ and his people, thus making a household of believers. The other was a young female, who, in very early life, had strayed from the paths of virtue, and caused grief to all associated with her. Happily the gospel has lifted her up "out of the horrible pit" into which she had fallen. May Divine grace ever preserve her!

**Ogden**, *near Rochdale.*—Our pastor, Mr. L. Nuttall, baptized eight believers, six of whom were from the sabbath school, on April 22. A very large congregation assembled to witness the ordinance, the whole of the service being in the open-air. It is very pleasing and encouraging to us to see the house of the Lord full every sabbath, and souls brought under the influence of the Holy Spirit.
S. T.

**Landbeach**, *Cambs.*—Our pastor, Mr. J. C. Wooster, after an impressive discourse, baptized four believers in Jesus, on sabbath morning, April 1, before a large congregation. Two were man and wife. We have had special prayer meetings, and we hope to report again very soon, as there are now several more waiting for baptism. M. C. D.

**Kislingbury**, *Northamptonshire.*—After a sermon from our minister, Mr. S. B. Stenson, on Lord's-day, May 26, sixteen believers in Jesus were baptized. Several were from the sabbath school. Our chapel was full, and I am happy to say that there are more enquiring the way to Zion. May the Lord continue to prosper us! T. C.

**Bingley**, *Yorkshire.*—On sabbath evening, May 6th, after a discourse by Mr. Campbell of Shipley, three believers were baptized on the profession of their faith in Christ. Others are inquiring with their faces Zionward. H. G.

[In reply to your question, see our Baptist Intelligence.]

**Middleton Cheney**, *Northamptonshire*.—On the first sabbath in May three young females publicly avowed their attachment to the Saviour by being baptized into the names of the Father, and of the Son, and of the Holy Ghost. Mr. Medcalf administered the sacred ordinance. Two are teachers, and the other a daughter of a member, and yet at boarding school. We have cause for thankfulness that God is blessing us. Others give us hope that they will soon thus put on Christ. W. J. W. O.

**London**, *Church Street, Blackfriars Road*.—On Thursday evening, May 3rd, Mr. Sinclair delivered a discourse on "faith, hope, and charity," as the three essential points in a christian's character. Mr. Barker followed with an appropriate address, and then baptized three females on profession of their faith in Christ. Two of these had long been prayed for by a member of our church, who was related as husband to one, and brother to the other. G. S.

**Stalybridge.**—After an impressive discourse by our pastor, Mr. Sutcliffe, seven young friends, four males and three females, were publicly baptized on a profession of their faith in the Lord Jesus Christ, on April 1. Two of the young men were sons of our senior deacon. In the afternoon they were all received into the church after a solemn address. May they all prove faithful unto death! T. H.

**Wigan.**—Our pastor, Mr. Caleb Jones, baptized one young woman, March 25; and April 22, three men. Mr. Jones preached on both occasions. The services were conducted with order and solemnity. The discourses were listened to with the greatest attention. These have been received into the church. W. H.

**Whitestone**, *Herefordshire*.—Our minister, Mr. W. D. Rees, after delivering a discourse upon "the teachings of Scripture in reference to christian baptism," had the pleasure of immersing three believers upon a profession of faith in the Lord Jesus. The scene was interesting and encouraging. J. G.

**Kingsthorpe**, *near Northampton*.—Our pastor, Mr. Litchfield, baptized two young females, May 13, who were received into the church the same day. We hope the solemn scene made a deep impression on some that were present. J. W.

**Cirencester**, *Gloucestershire*.—I have been a reader of your *Reporter* from its commencement, and take pleasure in looking over old volumes. You have not often had reports from this ancient place. But I am now glad to inform you that our pastor, Mr. J. M. Stephens, baptized three young candidates on the last Thursday evening in April. They had been scholars in our sabbath school, and two are sisters. We have more candidates. N. B.

**Accrington.**—Our pastor, Mr. Williams, baptized five female friends at Blackburn Road chapel, on Thursday evening, April 26th, most of whom had been taught in our sabbath school. E. B.

**Liverpool**, *Great Crosshall Street, Welsh Baptists*.—We have had another pleasing addition to our number in the baptism of eight believers, by Mr. Thomas, on the last Lord's-day in March.

### WALES.

*Llanvihangel, near Monmouth*.—The Redeemer's cause in this place is still progressing. On April 15th, after an impressive discourse by Dr. Thomas of Pontypool, he baptized nine believers, in the presence of about 400 spectators. In the course of his able address, Dr. T. noticed the insufficiency of infant sprinkling, as some of those he was about to immerse could testify—six of them having been made to submit to that human invention in their infancy, and had since been brought up in the tenets of the law religion; but having, at mature years, read the Scriptures for themselves, and finding the command therein given not in accordance with what had been enforced on them at their "christening," they had renounced the practice as delusive, and were now willing candidates for the baptism of the New Testament, according to Divine command. May they continue steadfast to the end. W. C.

Another friend (J. J.) says, that one of the candidates was the son of a deacon, and another a girl of twelve years.

*Pembrokeshire*.—Mr. J. H. Walker baptized one follower of the lowly Saviour at *Sandyhaven*, May 6th; and, on the next sabbath, another at *Marloes*. Though these were but of one on each occasion, the attendance was large, and the attention encouraging. May others think of the things spoken, and follow their example in greater numbers. J. R.

*Canton, near Cardiff. Hope chapel.*—On Wednesday evening, May 2, at the Welsh baptist chapel, the baptistry at the English chapel being out of repair, Mr. Bailey immersed three male and three female believers. Two were a widow and her daughter, who had been in the habit of attending "church," and two were husband and wife. They were all added to the church. J. J.

*Cardiff, Bethany.*—Mr. Tilly immersed five males and five females, believers in the Redeemer, on May 6th; one of the females is a Wesleyan, and will remain in that body—the others were added to the church. J. J.

*Pwllheli, Carnarvonshire.*—After a very impressive discourse by Mr. M. J. Williams, eleven believers in the Divine Redeemer were baptized by our recently ordained pastor, Mr. John Jenkins, on Lord's-day, April 22nd. One had been a Wesleyan. More candidates are before the church. On the same day twenty disciples of Jesus were baptized at Zion chapel, Tyddyn. B. R. E.

*Tredegar, English Church.*—Our "reporter" has neglected his work for some time past. We have lately baptized—on February 5th two, March 4th three, and May 2nd two. J. L.

*Cefn Mawr, Denbighshire.*—Our pastor, Mr. Parry, had the pleasure of baptizing fifteen followers of the Lord Jesus, April 22nd; and five on May 13th. Many more are waiting to enjoy the privilege of following the footsteps of their beloved Redeemer down into his watery grave.

*Swansea, York Place.*—Mr. Hill, our minister, led ten followers of the Saviour down into the water, and baptized them, on the first sabbath in May. Others are on the way. J. T. W.

[Will our friends in Wales please to address the Editor at Leicester, and not at London.]

# Baptism Facts and Anecdotes.

### ORIGIN OF BAPTIST SENTIMENTS IN CALCUTTA.

THE late Rev. Owen Leonard, one of the early baptist missionaries in India, had been brought up a papist; he enlisted at sixteen into the Indian army, rose to be a sergeant of artillery, and was in several engagements. But he left the service, and engaged as a tutor with a Mr. Burney at Kidderpore, became an inquirer after the truth, and occasionally heard the missionaries at Serampore. This was about 1806.

It was about this time that Mr. Burney reprinted and published a pamphlet against immersion, and in favour of Pædobaptism. This pamphlet, which was written in the form of a dialogue, Mr. Burney sent up to Serampore, with a note in the form of a challenge, saying that he would defend the sentiments contained in that pamphlet even against Chamberlain. To the best of the writer's recollection, no person had, at that time, been baptized at Calcutta; but our preaching in the Cossitollah, and perhaps a baptism or two at Serampore, had made the good man very uneasy. Mr. Burney, however, in publishing this pamphet did what his conscience would not approve on a death-bed. In a short period after its publication, perhaps a year or two, his health began to decline, and he was advised to cruise about the bay for a time. He followed this advice, but his health did not improve; and one day, when near the mouth of the Rangoon river, finding himself worse, he determined to land and request an asylum in our mission house there, then occupied by our brethren Felix Carey and Chater. He was made welcome, and there he closed his life; but not before he had confessed to our brethren the regret he felt at having published the above-mentioned pamphlet.

Mr. Burney was very much afraid that his friend Mr. Leonard would become a baptist; he therefore put into his hand this pamphlet, requiring of him a solemn promise that he would read it through. That promise was readily given. But Mr. Burney's zeal was a little premature, and rather injured than forwarded the cause which he so much desired to promote. His friend Mr. Leonard has often said, that he had never thought on the subject of baptism till this pamphlet was put into his hands. He began to read, because he had pledged his word to read the whole; but, said he, "I was quite disappointed, for I expected to find strong arguments, supported by clear and definite passages of Scripture; but, on the contrary, I found nothing but weak arguments, without any support from appropriate passages of Scripture. I should have thrown the book aside in disgust, had I not made a promise to peruse the whole."

The perusal of this pamphlet set our brother a thinking, and he began to lean towards baptism; and when, at a subsequent period, he saw Mr. Ward's little pamphlet on baptism, and examined the passages of Scripture there quoted, he soon became quite decided. But did not Mr. Burney's pamphlet prevent others from receiving the errors of the baptists? It had some effect certainly, but not just that effect which the publisher expected and desired. No! the errors of the baptists, if errors they are, became much better known in Calcutta; and alas! alas! many fell into them who, but for this pamphlet, would, for a time at least, have remained in happy ignorance, quite satisfied with their former opinions. On you, Mr. Burney, lies the blame of giving an impulse to baptist sentiments in Calcutta. We poor baptist missionaries had aimed at making people christians, rather than baptists; and the writer feels sure that, down to this period, not one sermon on the subject of baptism had been preached in Calcutta. Nor were we forward to introduce the subject in conversation. When a Mr. M——. made some inquiries of the writer about baptism, instead of a laborious train of arguments to convince him, the subject was waived by simply requesting him to search the Scriptures, and satisfy himself. He did so, and was afterwards baptized. If the Scriptures led him to this course, what blame can attach to the missionary? It was, in truth, Mr. Burney's pamphlet that brought the subject under the consideration of many, and the result was most beneficial to the baptist cause in Calcutta; for many, after reading the pamphlet, weighed the subject in their own minds, and subsequently requested baptism.

# Sabbath Schools and Education.

### LONDON SUNDAY SCHOOL UNION.

We remember the early history of this Institution with much interest. Like many other similar societies, it originated with a few benevolent individuals, who, at the time the sabbath-school system was rapidly extending through the land, observed the deficiency which existed of suitable elementary books for the schools, at a moderate price. For some years the issues from the Depôt were few, but they gradually increased, and now the Society has an establishment and premises of large dimensions, and the business done is very extensive. The leading feature of the institution is to encourage the formation of sabbath schools in every part of the world, especially in the British Colonies, an object which every friend of humanity and religion cannot but approve.

The fifty-seventh anniversary was held this year in Exeter Hall, which was crowded.

The Report, among other gratifying facts, stated, that the Colonies were now extensive purchasers of publications, but assistance had been rendered whenever it had been sought. Two Unions now existed in Australia.

The committee have received a copy of the twenty-second annual report of the Canada Union, detailing the proceedings at a convention held in Montreal; as a consequence of which, and of the influence and efforts of representatives of the New York Union, invited to the city by the committee, a new and more general interest has been awakened in behalf of the destitute and uncared-for youth. The city of Montreal has been divided into districts, and many of the churches have engaged in plans of systematic visitation, with a view to reach the wants of neglecters of public worship, and bring the uncared-for children into the various schools. The increase of missionary schools had also been very gratifying. The trade operations had increased, the sales at the depository having amounted to £17,041 3s. 6d., being £2,277 in advance of the previous year. The profits from these sales had been £1,092 17s. 7d.,

£500 of which had been devoted to the extension of the capital, and £592 to the benevolent operations. The expenditure of the Benevolent Fund during the year has been £1,185 17s. 4d., while the income from all sources has been £1,116 7s. 3d., leaving a balance of £69 10s. 1d., to be carried to account in the ensuing year. As in previous years, the principle item in this expenditure has been absorbed by the deficiency arising from the lending libraries. The number granted has been this year very large—333. The scholars in the schools thus assisted were 71,575, of whom 44,307 were Scripture-readers. It would afford the committee more satisfaction if they felt assured that only those schools applied for this assistance who really needed it. The total number of libraries granted to the present time is 4,582.

Resolutions were moved and seconded by the Revs. T. Thomas, of Bethnal-green-road; R. Maguire, incumbent of Clerkenwell; R. Robinson, of Lambeth; J. Keed, baptist minister of Cambridge; Dr. Boaz; and Mr. Groser.

# Religious Tracts.

## THE RELIGIOUS TRACT SOCIETY.

The sixty-first anniversary was held on Friday evening, May 4, in Exeter Hall, Colonel Edwards, of Indian celebrity, in the chair. The attendance was very numerous. The Report stated that 253 new publications had been issued by the society during the past year, comprising the periodical issue of two weekly and two monthly magazines. The total issue had amounted to 41,710,203 publications, being an increase of 4,537,360 over last year. Of these, 14,641,530 were English tracts; 6,606,200 were in the form of handbills, also in English; and 483,377 were foreign tracts. Of the four periodicals, the "Leisure Hour," the "Sunday at Home," the "Child's Companion," and the "Tract Magazine," 12,827,460 numbers had been sold. The total value of tracts and books distributed gratuitously throughout the United Kingdom was £6,163. In the foreign operations of the society the circulation of the Paris auxiliary has reached 9,000,000, a large proportion of which has been among soldiers, both in camp and on foreign service. The Toulouse Book Society has issued 275,100 copies of different religious works, and established eighty-one libraries among the Protestant congregations of France. The Evangelical Society of Strasburg has also been actively engaged. The grants made by the commitee to sustain these several operations in France have amounted to £1,364. The Belgian Evangelical Society has distributed 130,110 publications, and has received £153 from the committee. In Holland and Sweden the distribution has also been extended. In Russia fifteen tracts have been published, and 104,419 have been distributed. The grants made to the Society of St. Petersburg and to Pastor Gosewitz have been £260. The circulation from the depôt at Basle has exceeded that of any previous year, having amounted to 252,090 tracts, and the total grants made to Switzerland have reached £424. The Wupperthal, the Bremen, Lower Saxony, and Hamburg Societies have also considerably increased both in production and circulation. They have received from the committee, together with some minor German societies, £603. In Spain and Portugal, and in Italy, the activity of the distributors has been increased by the exciting events which have taken place in the South of Europe, to which part of the field the committee have contributed £747, making a total of £9,730 as grants throughout Europe. In India the Calcutta Tract and Book Society have published a large variety of works in Bengalee and other native languages, of which, together with English publications, they have circulated during the year 891,211. At Mirzapore, twenty-eight publications have issued from the press in the vernacular languages of Northern India for the use of the Allahabad and other societies. The German missionaries at Tirhoot have also published 23,460 vernacular works. The issues of the Madras Tract and Book

Society have amounted to 88,285 vernacular tracts and books. At the Orissa mission press 53,035 publications, including the Scripture and elementary school-books, have been printed. The Bombay Tract and Book Society has printed during the year 47,895 tracts and books, and distributed 35,354. The Singhalese Society has printed 51,040 books, and circulated 88,199. The grants made by the committee to India and Burmah have reached £1,166. The grants made to China have amounted to £426, and of tracts 28,000 have been published at Canton, 49,000 at Hongkong, 8,000 at Shanghai, and about 50,000 at Amoy. Further grants have been made of £761 to British North America, £225 to Australia, £106 to the West Indies, and £128 to Africa. The total amount received for sales has been £86,732, being an increase of £10,000 over last year. There has also been an increase in the general benevolent receipts of £965, while there has been a decrease in the special funds for India and China of £890, and of £1,049 in the legacies. The total amount of grants has been £12,568, which exceeds the total benevolent receipts by upwards of £2000.—The Rev. Hugh Allen, Dr. Boaz, Dr. Murray, and others, addressed the meeting.

# Intelligence.

## BAPTIST.

### FOREIGN.

**The German Baptist Mission.**—Mr. Lehmann of Berlin, at one of the meetings in April, said, "The baptists generally have a great mission to fulfil, and I am happy to say that the baptists of Germany are pretty much up to the mark. Our meetings in Germany are far better attended than the meetings of the baptists in London. I believe there is not a work which the Lord has begun in these latter days greater than that of the German Mission. Seven disciples stepped into a boat in order to be baptized and found a Gospel Church there, but not less than 12,000 are now in union in our churches; and last year we had a clear increase of 15 per cent. During the year 107 preaching stations, making altogether 758 preaching stations now occupied by the brethren. The tracts are our grand means of this great work in Germany. All our members are supplied with them, and though by law their distribution is prohibited, and sometimes the distributer is imprisoned, yet the good work is carried on, and about ten millions of tracts have been distributed from Hamburg."

**Summary of Continental Baptist Churches** in Germany, Switzerland, Denmark, and France:—

| | 1858. | 1859. |
|---|---|---|
| Churches | 63 | 65 |
| Stations | 649 | 756 |
| Members | 7,120 | 7,908 |
| Baptized | 968 | 1,163 |
| Clear Increase | 635 | 1,058 |

**Dr. Archibald Mackay**, of New York, who visited this country a few years ago, to promote the new translation of the Holy Scriptures by the "American and Foreign Bible Society," has gone the way of all the earth, at a good old age.

### DOMESTIC.

**London**, *Church Street, Marylebone.*—Dr. Burns, having completed the twenty-fifth year of his pastorate of the General Baptist church at this place, a social meeting of the church and congregation was held on Thursday, May 10. After a tea-meeting of upwards of 200 friends in Portman Hall, the assembly repaired to the chapel. Dr. Burns presided; and, having given an historical sketch of his ministerial and literary labours, the latter comprising thirty-eight works, in fifty volumes, referred to the present peace and prosperity of the cause. Rev. J. Stevenson, A.M., of Derby, after a congratulatory address, then, on behalf of the friends, presented Dr. B. with a purse of 100 guineas, and a memorial in letters of gold; who, in acknowledging the same, referred to his contemplated tour in Italy, Greece, Asia Minor, Egypt, and the Holy Land. Messrs. W. A. Blake, C. Davies, J. Clifford, J. Plato, Payne, and Dawson Burns, addressed the assembly.

**Pwllheli**, *Carnarvonshire.*—On Thursday, April 5, we had a large assembly to witness the laying of the foundation stone of our new chapel by Mrs. Jones, relict of our late excellent friend, William Jones, Esq., whose liberality in giving a free passage to Indian Missionaries will not be forgotten. Mr. M. J. Williams read and prayed, and Messrs. Richards, Prichard, and Dr. Thomas, gave addresses. Dr. T. also preached in the evening. Next day Mr. John Jenkins, from Pontypool College, was set apart, with laying on of hands, to the office of pastor. The service was held in the Calvinistic Methodist chapel, being larger than our present place. The above ministers took part in this service, and the day was a real "Good Friday" to all of us, for the Divine presence and blessing were manifest. Our new chapel is intended to be as handsome a place as any in the Principality. B. R. E.

Baptism of a Methodist Minister.—On Lord's-day, the 20th May, the Rev. J. H Bevers, of the Primitive Methodist Society, was baptized in the General Baptist chapel, Cemetery Road, Sheffield. In the course of an address delivered by Mr. Bevers on the occasion, he remarked that for at least four years he had been dissatisfied with the arguments usually urged in defence of infant baptism. At the time his views began to be unsettled he was stationed at Nottingham. His attention was called to the subject by the circumstance of many of his hearers and members going to Stoney Street chapel, Rev. H. Hunter's, to be baptized. He determined, at the special request of his superintendent, to study the question of baptism, that he might defend the views of his denomination, and so prevent, if possible, the continuation of a practice which caused so much annoyance. The result of reading and study (which he confessed were all on one side, for up to the day of his baptism he believed he had never either read a book or heard a discourse by a baptist), was the deep conviction that infant baptism was useless and unscriptural; and thus conviction had recently become so strong that he felt he would no longer tamper with it. Mr. Bevers leaves the Primitive Methodist Society, amidst the regret of many attached friends. His career has thus far been one of great usefulness, and we cannot but wish him great success amongst the people of his recent choice.

Castleacre, *Norfolk*.—Mr. J. Stuttard, pastor of the General Baptist church in this village, after fourteen years faithful service, closed his ministerial labours by preaching two sermons for the sabbath school in the morning and afternoon, and a farewell sermon in the evening, of Lord's-day, May 6th. The chapel was crowded. Next day, after a public tea-meeting, Mr. S. was presented with a purse of sovereigns, by Joshua Love, Esq., M.D., who informed him that Churchmen, Wesleyans, and Baptists had united in the presentation.

Kimbolton, *Hunts*.—On Tuesday, May 1st, after a tea-meeting, followed by a sermon in the evening, a sufficient sum was secured to pay off all the remaining liabilities on the new place of worship.

Coleford.—On Wednesday evening, April 25, a tea-meeting was held at this place, in furtherance of the reduction of the debt upon the chapel. About 400 sat down to tea in the school-room. A meeting was afterwards held in the chapel, when various sums were handed in, to which Mr. Penny added upwards of £200, received by him from friends at Clifton, including one gift of £100 from R. Leonard, Esq. The debt, which before stood at upwards of £750, is thus reduced to about £500. The meeting was addressed by Messrs. J. Penny; R. Stephens; P. Preece; J. Jones, Wesleyan; W. Jones, of Wesley Chapel, Cinderford; and Dr. Batten. The near approach of Mr. Penny's separation from the church and congregation was feelingly alluded to by each speaker, particularly by Mr. Stephens and Mr. Preece, whose testimony to Mr. and Mrs. Penny's worth and faithful friendship found a response throughout the meeting. Mr. Penny briefly recounted some interesting particulars connected with the church since its formation sixty years ago, and in a few words at the close of the meeting, spoken under much emotion, he said that throughout the remainder of his life, Coleford would be remembered by him with much attachment, and that his sympathies with all that concerned its welfare would not cease.

Dawley Bank, *Salop*.—The foundation stone of a new chapel was laid at this place by Dr. Cranage of the Old Hall, in the presence of 2000 spectators, on May 14th. The friends, during the erection, are meeting for worship in the Church of England school-rooms, kindly lent by the Vicar. The former place, built in 1846, was too small. The new place is to seat 600, with vestry and school-rooms; the cost will be £500, and about £200 has been raised by the people, who are chiefly of the working classes. Mr. T. Skemp is the minister. About £30 was collected.

Lydney.—Mr. E. Elliot, having resigned the pastorate after a twenty-four years faithful ministry, a parting service was held in a large tent, on May 16, when about 1000 friends were present. After tea Mr. E. was presented with the very handsome sum of £306 2s. 6d., in testimony of the high esteem in which he is held. Several ministers and many friends from the neighbourhood were present. A friend at Bridgewater also sent Mr. E. a handsome silver salver.

Shepherd's Bush, *near London*. *Oakland's Chapel*.—Having invited Mr. Shakspeare, of Somerleyton, to the pastorate, the friends met in the vestry on May 21st, to consider the desirableness of removing the debt of nearly £1,800, and before they separated the thing was done! A noble specimen of christian willingness.

**Pershore.**—Mr. Overbury, after a pastorate of twenty years, having resigned with the intention of removing to King Stanley, a public tea meeting was held on Wednesday, May 2nd, after which H. Hudson, Esq., took the chair. Several addresses were delivered, after which the chairman presented Mr. Overbury with a purse of thirty sovereigns, a silver tea and coffee service, an elegant timepiece, and various other valuable presents. Mr. O. acknowledged the presents in a suitable address, and assured his friends at Pershore that they would ever share in his affections, and be remembered in his prayers to God for them.

**Wantage,** *Berks, Bark Street.*—The friends meeting at this place are about to erect a new place of worship, the corner foundation stone of which was laid on Thursday, April 19th, by Thomas Liddiard, Esq. After the reading of a Psalm, and prayer by the pastor, Mr. R. Aikenhead, Mr. Vince of Birmingham then addressed the spectators. Tea was provided in the Wesleyan schoolroom, after which several addresses were delivered. Mr. Vince then preached in the Wesleyan chapel, also kindly lent for the purpose. About £40 was obtained. The new erection will cost £1,400, about £600 of which has been contributed.

**Stafford.**—We have just bought a piece of land on which to erect a place of worship. Until March we met in the Theatre, when the committee gave us notice to quit, which we did, and engaged a large room, where we meet until June 25, when we expect that our place of meeting will again be changed. Two years ago we were formed into a church, consisting only of ten members; we now number forty-six, and have good congregations and a faithful ministry. Friends inclined to help us, can address our pastor, Mr. Keen, baptist minister, Stafford.

J. L.

**Norwich,** *St. Mary's Baptist Chapel.*—This case was debated in the Rolls Court, before the Master, on Monday, April 30th. The eminent pleaders engaged produced some curious facts respecting the old English baptists, their beliefs and customs. Judgment was reserved as expected.

**Lincoln.**—The General Baptists in this city date from the times of the Stuarts. Their old chapel is in an out-of-the-way place, and little has been done for several years. We hear that the church has been re-organized, and the Corn Exchange engaged for preaching.

**The Late Dr. Murch.**—A Tablet to the memory of this esteemed minister and tutor has lately been placed in the Regent's Park baptist college, by the ministers who formerly studied under him when the college was at Stepney.

**Chipping Sodbury,** *Gloucestershire.*—As our burial-ground greatly needed enlargement, and a gentleman, a Churchman, had offered what we required at a low price, with a donation of five pounds, we had a gratuitously-provided tea-meeting in the Town Hall, on Monday, May 7th, when, after a statement by Mr. Roleston, the minister, and addresses by Mr. Probert of Bristol, and other friends, about £30 was obtained. We have now £60 towards the £80 required, so we shall manage it easily.

**Bedminster,** *near Bristol.*—The foundation stone of a new and handsome baptist chapel has been laid by G. H. Leonard, Esq., at this populous place. The friends are meeting at present in the Temperance Hall, under the ministry of Mr. B. Nicholson. The cost, with the ground, is estimated at £1300, about £900 of which is subscribed or promised.

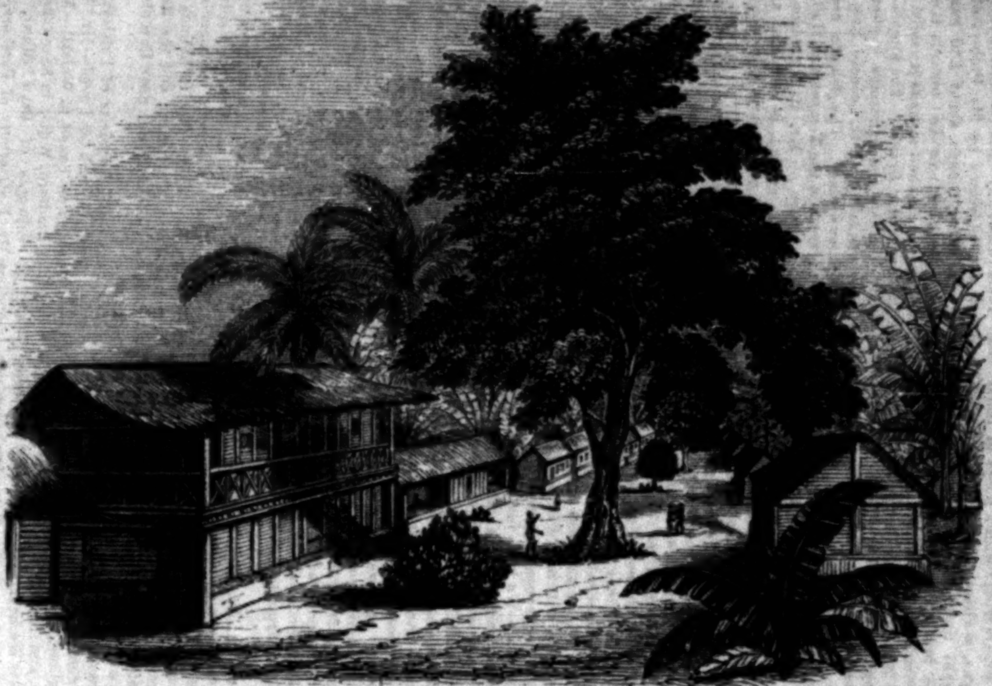
**Boston.**—We are informed that the Jubilee of the formation of the General Baptist sabbath school, the oldest in the town, will be held in October. Letters from, or the personal attendance of, old teachers or scholars, will be very acceptable and gratifying. Address Mr. P. Bothamley, Market Place, Boston.

**Hanley,** *Staffordshire.*—After a tea-meeting on Monday evening, April 30, Mr. L. J. Abington was presented with several valuable tokens of esteem and affection from his friends at Hanley and Burslem, accompanied by a memorial expressive of their high appreciation of the ministerial services he had rendered for upwards of forty years.

**Todmorden.**—On Monday evening, May 7th, the young people of the Vale Chapel, connected with the "People's College," presented their president, Mr. T. Horsfield, baptist minister, with twenty volumes of "Clark's Foreign Theological Library," and an affectionate address, in token of gratitude for his kind instructions.

**The General Baptist Association** will be held this year in the General Baptist Chapel, Ely Place, Wisbeach, commencing on Tuesday, June 19th. Rev. R. Kenney of Burton-on-Trent, Chairman; and the Rev. W. Chapman, of Longford, near Coventry, Secretary.

**Removals.**—Dr. Bannister of Paisley, to Walker Gate, Berwick-on-Tweed—Mr. W. Lees of Berwick-on-Tweed, to Walsall—Mr. Hawkins of Bradford, Wilts, to Shrewsbury—Mr. E. Edwards of Bryn Mawr, to Llanelly—Mr. F. Overbury of Pershore, to King Stanley—Mr. C. Shakspeare of Somerleyton, near Lowestoft, to Oakland's Chapel, Shepherd's Bush, near London—Mr. A. J. Parry of Cefn Mawr, to Bryn Mawr—Mr. T. Avery of Aston Clinton, Bucks, to Glemsford—Mr. Caleb C. Brown, of Rawdon College, to Battle, Sussex.



KING AQUA'S TOWN, WEST AFRICA.

*Our last Illustration, at page 164, was of Jacmel, Haiti.*

### TABULAR VIEW OF CHURCHES IN THE JAMAICA BAPTIST UNION, DECEMBER 31, 1859.

| NAME OF STATION. | NAME OF PASTOR. | Average Congregation. | Baptized. | Restored. | Received. | Dead. | Excluded. | Dismissed. | Withdrawn or erased. | Members. | Inquirers. |
|---|---|---|---|---|---|---|---|---|---|---|---|
| Bethlehem | J. J. Porter | 120 | 2 | | 3 | 1 | 2 | | | 34 | 19 |
| Annotto Bay | S. Jones | 900 | | 8 | | 19 | 22 | | 4 | 527 | 77 |
| Buff Bay | „ | 290 | | 3 | | 3 | 4 | | | 148 | 35 |
| Port Maria | D. Day | 500 | | 4 | 2 | 6 | 16 | | | 249 | 48 |
| Oracabessa | „ | 500 | | 4 | | 5 | 14 | 2 | 1 | 218 | 46 |
| Mount Angus | Thomas Smith | 900 | 9 | 10 | 3 | 10 | 14 | | 46 | 408 | 20 |
| Spanish Town | J. M. Phillippo | * | 25 | 20 | 8 | 12 | 13 | 3 | 20 | 700 | 86 |
| Sligo Ville | „ | * | | 8 | 3 | 1 | 5 | | 2 | 200 | 30 |
| Hayes | A. Duckett | 550 | 13 | 1 | | 8 | 7 | 5 | | 168 | 62 |
| Enon | „ | 100 | 1 | | 1 | 2 | 2 | | 2 | 56 | * |
| Four Paths | W. Claydon | 600 | 15 | 1 | 1 | 12 | 2 | | | 179 | 32 |
| Porus | „ | 800 | | 6 | 2 | 13 | 1 | | | 229 | 54 |
| Mandeville | „ | 200 | | 18 | 2 | 5 | | | | 76 | 10 |
| Greenock | „ | 500 | | 4 | 2 | 6 | 4 | | | 80 | 20 |
| Thomson Town | „ | 150 | | | 1 | 1 | | | | 75 | 8 |
| Mount Merrick | R. E. Watson | 310 | | | | 1 | 2 | | | 90 | 16 |
| Pount Hill | „ | 380 | 10 | 2 | 1 | 4 | 4 | 2 | 11 | 119 | 21 |
| Rock River | „ | 350 | | 3 | 1 | 3 | 1 | | 4 | 142 | 22 |
| Stacey Ville | R. Dalling | 500 | | 6 | 1 | 3 | 12 | | 3 | 224 | 24 |
| Paradise | „ | 200 | | 3 | 2 | 3 | 3 | 1 | | 83 | 6 |
| Mount Nebo | J. Gordon | 500 | 53 | 12 | 2 | 7 | 21 | | | 287 | 53 |
| Moneague | ............... | 140 | 7 | 1 | | 1 | 8 | | 77 | 100 | 16 |
| Saint Ann's Bay | B. Millard | 1,400 | 6 | 15 | 1 | 8 | 20 | | | 504 | 37 |
| Ocho Rios | „ | 700 | 10 | 5 | | 7 | 8 | | | 329 | 58 |
| Coultart Grove | P. O. Meally | 350 | | 4 | | 4 | 13 | 3 | 7 | 216 | 46 |
| Salem | J. J. Bennett | 400 | 15 | 7 | 2 | 7 | 12 | | 2 | 249 | 33 |
| Dry Harbour | „ | 250 | 10 | 7 | 3 | 2 | 14 | | | 160 | 19 |
| Brown's Town | J. Clark | 1,400 | 22 | 9 | 1 | 16 | 18 | | 6 | 882 | 45 |
| Bethany | „ | 700 | | 9 | 1 | 15 | 16 | | 23 | 420 | 17 |
| Tabernacle | „ | 200 | | 3 | 1 | 2 | 3 | 3 | 1 | 107 | 9 |
| Clarksonville | F. Johnson | * | 3 | 3 | 1 | 3 | 10 | | | 224 | 13 |
| Mount Zion | „ | * | 6 | 5 | 1 | 3 | 5 | | | 149 | 15 |
| Stewart Town | Thomas Lea | * | 22 | 17 | | 6 | 12 | | 9 | 279 | 7 |
| Gibraltar | „ | * | 13 | 8 | 2 | 4 | 10 | | | 142 | 4 |
| Waldensia | Thomas Gould | 650 | 11 | 16 | 1 | 16 | 10 | 2 | 5 | 330 | 35 |
| Unity | „ | 350 | 1 | 8 | 2 | 12 | 12 | | 8 | 160 | 12 |
| Rio Bueno | D. J. East | 150 | 26 | 1 | | 8 | 9 | 1 | | 254 | 22 |
| Kettering | „ | 100 | | 5 | 1 | 4 | 13 | 1 | | 220 | * |
| Refuge | Ellis Fray | 900 | | 15 | 3 | 14 | 28 | 2 | | 495 | 16 |
| Falmouth | „ | 1,000 | 12 | 14 | 4 | 11 | 34 | | | 564 | 35 |
| Bethtephel | G. R. Henderson | * | 8 | 12 | 1 | 8 | 9 | | 2 | 267 | 23 |
| Hastings | „ | * | 10 | 4 | 1 | 6 | 5 | | | 160 | 12 |
| Salter's Hill | William Dendy | 800 | 15 | 14 | 7 | 19 | 34 | 1 | | 714 | 202 |
| Montego Bay | J. E. Henderson | 550 | 10 | 6 | 1 | 6 | 8 | 1 | 1 | 464 | 69 |
| Watford Hill | „ | 350 | 28 | 7 | 3 | 7 | 8 | 1 | | 291 | |
| Mount Carey | E. Hewett | 900 | 20 | 9 | 1 | 8 | 21 | 1 | 3 | 512 | 40 |
| Shortwood | „ | 700 | 8 | 8 | | 10 | 22 | | 2 | 402 | 45 |
| Bethel Town | „ | 850 | 25 | 11 | 4 | 11 | 18 | | 4 | 526 | 60 |
| Gurney's Mount | C. Sibley | 600 | 15 | 12 | 1 | 7 | 8 | 2 | | 259 | 30 |
| Mount Peto | „ | 500 | 24 | 14 | 2 | 9 | 3 | | | 316 | 90 |
| Lucea | William Teall | 700 | 4 | 7 | 2 | 8 | 13 | 2 | | 326 | 14 |
| Fletcher's Grove | „ | 500 | | 3 | | 6 | 3 | 1 | 3 | 117 | 9 |
| Green Island | „ | * | | | | 2 | 1 | | | 63 | 1 |
| Hewett's View | D. J. Campbell | 300 | 24 | 4 | 1 | 5 | 16 | 1 | 1 | 281 | 24 |
| Bethsalem | G. Milliner | 260 | 6 | 4 | | 6 | 8 | | 2 | 145 | 14 |
| Wallingford | „ | 300 | 6 | 2 | | 2 | 2 | | | 74 | 23 |
| Ebenezer | „ | 200 | | 2 | | | 7 | | | 58 | 12 |
| * No Returns sent. | Total .... | | 495 | 378 | 83 | 388 | 590 | 35 | 249 | 15,046 | 1.794 |

*Further information in our next.*

## RELIGIOUS.

**THE PATAGONIAN MISSION.**—We are grieved to find in the brief but distressing narrative which follows, that the new attempt to reach this savage people with the gospel has resulted in the death of the parties engaged in that noble but dangerous enterprise:—"From the Falkland Islands a very melancholy history comes of the fate of the missionary schooner *Allen Gardener*. In Patagonia, Captain Fell was taken by the natives. In the Beagle Channel, on the 6th of November last, the master, the mate, the catechist, Mr. Philips, and five seamen were taken, and out of the lot only one escaped. On March 14, the *Nancy*, duly provided with men and weapons, sailed to Terra del Fuego to endeavour to recover the *Allen Gardener*. The name of the ship, the *Allen Gardener*, will recall the memory of the brave man who perished of hunger in that region a few years ago.—The following is a copy of a letter received at Lloyds', from their agent at Falkland Islands, dated the 14th of March:—'I beg to inform you of the loss of the Patagonian mission schooner *Allen Gardener*. She sailed from this port on the 7th of October last, for Woolya, Terra del Fuego, taking back several natives who had previously been brought to these islands. As nothing was heard of them for three months, the schooner *Nancy*, Captain Smyley, was chartered to go in search, and at once proceeded to Woolya (Beagle Channel), where he found the schooner *Allen Gardener* in possession of the natives. One of the crew (Edward Cole) came off in a canoe, with the information that he was the only survivor of the *Allen Gardener*. Mr. Garland Phillips, the catechist; Captain Fell; his brother, who acted as mate; and five seamen, were all set upon immediately after prayers on the 6th of November, and all murdered by the natives. Cole was the only person left on board, to cook dinner, and from the ship saw the whole. He took the remaining boat and got to the woods, where he remained many days. One of the tribe found him, and took him to the settlement. They spared his life to tell the deplorable tale. The *Nancy* did not anchor, as she was surrounded by the canoes. As soon as Captain Smyley got Cole, and enticed Jemmy Button on board, he set sail, and is now gone back with extra hands and weapons to recover the bodies, if possible, of the murdered persons, and get possession of the schooner.'" [Mr. C. Stovel states that Captain Fell was a member of the baptist church of which he is pastor in Commercial Road, London. It appears that the party were stoned to death. Captain Fell was very active when on shore in propromoting religion among seamen in the eastern parts of London, and was highly esteemed by a large circle of friends.]

**THE SOCIAL EVIL.—THANKSGIVING MEETING.**—On Tuesday evening, May 8, a thanksgiving meeting, consequent on the success which has attended the midnight-meeting movement, was held at the *Freemasons'* Hall, Great Queen Street. Lieut-Colonel Wortley occupied the chair. After devotional exercises, the Rev. Theophilus Smith, the Secretary, read the *report*, which stated that the midnight meeting movement stood prominent among the many philanthropic schemes of the present day. Although yet in its infancy, it had attracted a very large amount of public attention and met with great success. This was due not so much to its novelty as a "midnight" effort, but because it had grappled more boldly with the most gigantic of all our social evils than any previous movement, and armed with the Almighty strength, had contended successfully. The report then traced the history of the movement, detailing the various meetings that had been held, and concluded by stating that 7,500 tracts and books had been circulated. The offers of escape made had been accepted by 107. Of these 100 were in homes, through the agency of which they would be restored to society. In addition to those, five had been restored to friends, one restored to her husband, two placed in situations, and one married.

"**A COMICAL CANONIZATION.**"—The *Gentleman's Magazine*, in noticing the progress of architecture, mentions the following comical canonization:—"The Independents follow closely in the wake of the Church. They have got over their objections to steeples and crosses, and now, it would seem, to the names of saints. St. David's, Lewisham Road, the first Independent church, we believe, with a saintly title, is so named in honour of the late Lord Mayor, Alderman David Wire [!!], under whose patronage it was built. It is to be, when entirely completed, a cruciform structure, with a well-developed chancel, and a tower and spire 160 feet high; decorated in style, and built of Kentish rag, with Bath stone dressings." *Weekly Register.*

[We copy the above as we found it in one of the London papers, not to aid in propagating the sneer that is in it at our Independent brethren, but as a caution to dissenters, and baptists especially, for verily some are following mediæval patterns too closely.]

**TYNDALE'S NEW TESTAMENT.**—Mr. Fry, of Bristol, is preparing an edition of Tyndale's New Testament, printed at Worms in 1525, from the copy preserved in the baptist college at Bristol. It is to be an exact transcript of the original, which will be traced page by page, and then lithographed in fac-simile.

## GENERAL.

**The Late Archbishop of York.**—An interesting anecdote was (says *The Guardian*) related by the Rev. F. J. Jameson at the last meeting of the Cambridge Church of England Young Men's Society. "Many years ago," said Mr. Jameson, "a tradesman of Cambridge, a tailor in the Market-place, having occasion to visit York, took his son, then a little boy, with him. Arrived at York, the tailor went to the palace of the Archbishop. The lad was too small to be admitted into the presence of the Archbishop, and was, therefore, told to remain in the hall; but, being very curious, he pushed by his father gently into the Archbishop's studio and peeped in, when he had the satisfaction of seeing the studio, the Archbishop's chair, and, more than all, the Archbishop himself. That little boy was the very next Archbishop who filled the chair, and died only a few days since."

**The Great Eastern.**—Captain Vine Hall, who has been appointed to the command of the ship, is the brother of the Rev. Newman Hall, of Surrey chapel, London. Captain Hall has had an immense experience in the command of ships of the first class, in the Mediterranean, South America, Australia, and India. It is now understood that the Great Eastern will go out to New York on June 9th, with 300 passengers, at £25 each; the return tickets being £40.

**Napoleon I.**—On the 5th of May, the anniversary of the death of Napoleon the First, at St. Helena, grand funeral services were performed in Paris. The Emperor attended the service in the chapel of the Tuileries, and at the Invalides the old soldiers of the first empire took part in the ceremony. The veterans were attired in the uniforms which have now become historical.

**Eight Negroes**, the property of a *Mrs. Lemmon*, were taken by her from Virginia to New York to send to Texas. At the Court of Appeals, Judge Denio decided that they could not be detained as slaves in that city, and they were set free.

**The Education Grant**, which last year was £836,920 will be less this year by £38,753 for England. For Ireland it will be £21,254 more.

**Irish Emigration** is yet at full tide. As many as 3000 weekly are leaving Liverpool for America, beside those who leave the Irish Ports.

**Harwich.**—A petition for the disfranchisement of this borough is said to be in the course of signature, because of its notorious corruption.

**The Exhibition of 1862.**—Above £230,000 has already been subscribed for this object.

"**Too Bad.**"—Seven reverend and dignified prebendaries of Westminster receive £3 19s. 2d. each yearly as traditional officers of the Order of the Bath!

## REVIEW OF THE PAST MONTH.

### *Saturday, May 26th.*

**At Home.**—The Queen and Royal Family have made few movements recently that call for notice, and appear to be in the continued enjoyment of uninterrupted health. The Prince of Wales is expected to visit Canada in July. The two Houses of Parliament have been busy in passing various financial bills connected with the budget; but the repeal of the paper-tax bill has been rejected by the Lords. This will be a sore disappointment to many, and cause much inconvenience to all who had calculated on the certainty of its repeal. The two Nestors of Parliament—Lords Lyndhurst and Brougham—have just delivered two remarkable speeches—the former on his 88th birthday, on the right of the Lords to reject a money bill sent up by the Commons—and the latter on his inauguration as Lord Rector of the Edinburgh University. The Census Bill for 1861 is exciting the strongest feelings of indignation. Its tyrannous provisions and impertinent questions are likely to promote a general commotion throughout the kingdom.—The girl who, tutored by her wicked mother, procured, by her false evidence, the imprisonment of a clergyman, has been convicted of perjury and sent to prison, and the clergyman has been liberated.

**Abroad.**—The expected proposals for peace from China not having arrived, it is expected that another cruel and costly war will be the result. The news from India is chiefly respecting Mr. Wilson's new system of taxation, which having been unwisely opposed by the Governor of Madras, he has been removed from office. But the chief event of the past month has been the landing of Garibaldi and his band on the island of Sicily, where the inhabitants are in a state of insurrection against the government of the King of Naples. This young sovereign is a true Bourbon, and like his father, inherits the bigotry and stupidity, the cruelty and tyranny of that doomed race. The news from the scenes of action are at present very conflicting, but the expectation is that the soldiers of the King will soon make common cause with the insurgents. Should this be the case, the dethronement of the King would lead to further European complications, and the poor pope would be left alone in his glory as the only sovereign in the peninsula of Italy, for how long we know not, but the end of that throne of deception and iniquity *must* come.